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The BOOK of

# Common Prayer,

And Administration of the

## SACRAMENTS,

AND OTHER

RITES and CEREMONIES

OF THE

## CHURCH,

According to the Use of

The Church of England;

TOGETHER WITH

The PSALTER, or PSALMS of

## DAVID,

Pointed as they are to be fung or faid in Churches.

OXFORD,

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MDCCLXXXII.

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## The PREFACE.

T hath been the wisdom of the Church of England, ever fince the first compiling of her Publick Liturgy, to keep the mean between the two extreams, of too much stiffnels in refuling, and of too much eafinefs in admitting any variation from it? For, as on the one fide common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) fundry inconveniencies have thereupon enfued; and those many times more and greater than the evils, that were intended to be remedied by fuch change; So, on the other fide, the particular forms of divine worflup, and the Rites and Ceremo-mes appointed to be used therein, being things in their own nature indifferent, and alterable, and fo acknowledged; it is but reafon-able, that upon weighty and important confiderations, according to the various exigency of times and occasions, fuch changes and aiterations should be made therein, as to those that are in place of Au-thority should from time to time from either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make fuch al-terations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have full continued the fame unto this day, and do yet fland firm and unthaken, notwithstanding all the vain attempts and impetuous affaults made agains it, by fuch men as are given to change, and have always discovered a greater regard to their own private fancies of interests, than to that duty wwe to the publick.

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By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by Laws never yet repealed) came, during the late unhappy confusions to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon his Majesty's happy Restauration, it seemed probable that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it, those men, who under the late usurped powers had made it a great part of their bufiness to render the people dilaffected thereunto, themselves in point of reputation and interest concerned (unless they would freely acknowledge themfelves to have erred, which fuch men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereento divers Pamphlets were published against the Book of Common Prayer, the old Objections mustered up, with the addition of fome new ones, more than formerly had been made, to make the number fwell. In fine, great im-portunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requifite for the ease of tender Con-fciences: whereunto His Majesty, out of his pious inclination to give fatisfaction (fo far as could be rea-fonably expected) to all his fubjects of what perfuasion soever, did gra-

In which Review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former like. And therefore of the fundry proposed unto us, we night to be a series of the fundry

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of dangerous confequence (as fe-cretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed of the whole watholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain: But such Alterations as were tendered to us (by what perfons, under what pretences, or to what purpole foever to tendered) as feemed to us in any degree requisite or expedient, we have willingly, and of our own accord affented unto: not enforced so to do by any strength of Argument convincing us of the necessity of making the said Alterations: For we are fully perswaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any by Law, doth not contain in it any thing contrary to the Word of God or to found Doctrine, or which a godly man may not with a good Confeience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and savourable construction as in common equity ought to be al-fowed to all human Writings, especially fuch as are fet forth by Authority, and even to the very best Translations of the holy Scripture itfelf.

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Our general aim therefore in this undertaking was, not to gratify this or that party in any their unrea-fonable demands; but to do that, which, to our bed enderstandings, we conceived the most tend to the prefervation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worthip of God; and the cutting off occasion from them that feek occafion of cavil, or quarrel against the Liturgy of the Church. And as to the feveral variations from the former Book, whether by Alteration, Addition, or otherwile, it shall suffice to give this general account: That most of the Alteration were made, either, first, for the better direction of them that are to officiate in any part of Divine Service;

which is chiefly done in the Calendars and Rubricks: Or, fecondly for the more proper expressing of fome words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful fignification, or otherwise liable to misconstruction; Or, thirdly, for a more perfect ren-dering of fuch portions of holy Scripture, as are inferted into the Liturgy; which, in the Episties and Gospels especially, and in sundry other places, are now ordered to b read according to the last Translation: And that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, thould be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of riper years; which, although not so ne years; which, although not fo no ceffary when the former Book wa compiled, yet by the growth of Anabaptism, through the licenticularies of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall define a more particular account of defire a more particular account of the feveral Alterations in any part of the Liturgy, shall take the pain to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty. Affair, as in the fight of God, and to approve our fincerity therein (fo far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, prevish and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Pro-

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## The PREFACE.

winces with great diligence exa-mined and approved, will be also well accepted and approved by all England.

### Concerning the Service of the Church.

HERE was never any thing by the wit of man fo well devised, or fo fure established, which in con-tinuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Com-mon Prayers in the Church, commonly called Divine Service. first original and ground whereof, if any man would fearch out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, thould (by often reading and meditation in God's word) be flirred up to godlines themselves, and be more able to exhort others by wholfome Doctrine, and to confute them that were adversaries to the Truth; and further, that the peo-ple (by daily hearing of the holy scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent order of the antient Fathers hath been so altered, broken and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions. Commemorations with multitude of Responds, Verses, vain Repetitions, Commemorations and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this fort the Book of Isaiab was begun in Advent, and the Book of Geness in Septuagesima; but they were only begun and never read through: After like fort were other Books of holy Scripture used. And

moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit and mind have not been edified And furthermore, notthereby. withstanding that the ancient Fa-thers have divided the Pfalms into feven Portions, whereof every one was called a Nocturn: Now of late time a few of them have been daily faid, and the rest utterly omitted. Moreover, the number and hard-ness of the Rules called the Pie, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more bufiness to find out what should be read, than to read it when it was found out. These inconveniencies therefore

These inconveniencies therefore considered, here is set forth such an Order whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

reading of the Scripture.
Yet, because there is no remedy, but that of necessity, there must be some Rules; therefore certain Rules are here set forth; which, as they are sew in number, so they are plain and easy to be understood. So that here you have an Order for Prayer,

### Concerning the Service of the Church.

and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fa-thers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof fome are untrue, fome uncertain, fome vain and superfittious; and nothing is ordained to be read, but the very pure Word of God, the holy Scrip-ture, or that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and eafy.

And whereas heretofore there hath been great diversity in faying and finging in Churches within this Realm; fome following Salifury Use, some Hereford Use, and some the Use of Bangon, some of York, fome of Lincoln; now from henceforth all the whole Realm shall have

but one Use.

And forasmuch as nothing can be fo plainly fet forth, but doubts may arife in the use and practice of the same; to appeare all such diversity (if any arise) and for the resolution of all doubts, concerning the man-ner how to understand, do, and ex-ecute the things contained in this

Book; the parties that fo doubt, or diverfly take any thing, shall alway refort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appealing of the fame; fo that the fame order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt. then he may fend for the refolution thereof to the Archbishop.

'Though it be appointed, That all things shall be read and fung in the Church in the English Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men ' fay Morning and Evening Prayer privately, they may fay the fame in any language that they them-

And all Priefts and Deacons are to fay daily the Morning and Evening Prayer either privately or openly, not being let by fickness,

' felves do understand.

or some other urgent cause.

And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered. shall fay the same in the Parish-Church or Chapel where he mi-nistereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with

## Of Ceremonies, Why fome be abolished, and some retained.

Of fuch Ceremonies as be used in thy to be cut away, and clean reject the Church and have had their ed: Other there be, which although beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superfition: Some entered into the Church by undiscreet Devotion, and fuch zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more A-huses, which not only for their un-profitableness, but also because they have much blinded the people, and obscured the glory of God, are wor-

they have been devifed by man, yet it is thought good to referve them ftill, as well for a decent Order in the Church (for the which they wer first devised) as because they pertain to edification, whereunto all thing done in the Church (as the Apost) teacheth) ought to be referred.

And although the keeping of omitting of a Ceremony, in itself confidered, is but a fmall thing; ye the wilful and contemptuous transreffion and breaking of a common Order and Discipline, is no small ofsence before God. Let all things be done among you, saith Saint Paul, in a seemly and due Order: The appointment of which Order permineth not to private men; therefore no man eught to take in hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and

authorized thereunto.

And whereas in this our time the minds of men are fo diverse, that fome think it a great matter of Conscience to depart from a piece of the least of their Ceremonies, they be fo addicted to their old customs; and again, on the other fide, some be fo new-fangled, that they would innovate all things, and fo despise the old, that nothing can like them, but that is new: it was thought expedient, not fo much to have respect how to please, and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might fatisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and fome retained and kept ftill.

come are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint Augustine in his time complained, that they were grown to fuch a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counfelled that such yoke and burden should be taken away, sas time would serve quietly to do it. But what would Saint Augustine have said, if he had seen the Ceremonies of late days used among us: whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was fo great, and many of them fo dark, that they did more confound and darken, than declare and fet forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of Moses' Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the

freedom of the Spirit; being content only with those Ceremonies, which do serve to a decent Order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abute partly by the superstitious blindness of the rude and unlearned, and partly by the infatiable avarice of such as sought more their own lucre than the Glory of God, that the abuses could not well be taken away, the

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thing remaining still.

But now as concerning those Perfons, which peradventure will be offended, for that fome of the old Ceremonies are retained still: If they confider that without fome Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, 'they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, furely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will de-clare themselves to be more studious of Unity and Concord, than of Innovations and Newfangleness, which (as much as may be with true fetting forth of Christ's Religion) is always to be eschewed. Furthermore, fuch shall have no just cause with the Ceremonies referved to be offended. For as those be taken away which were most abused, and did burden men's Consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just Causes) may be altered and changed, and therefore are not to be efteemed equal And moreover, with God's law. they be neither dark nor dumb Ceremonies, but are fo fet forth that

every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abufed as others have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient, that every Country mould use such Ceremonies

as they shall think beft to the fetting forth of God's Honour and Glory, and to the reducing of the people to a most perfect and godly living, without Error or Superfition; and that they should put away other things, which from time to time they perceive to be most abused, as if men's Ordinances it often chanceth diverfly in divers Countries.

## The Order how the Pfalter is appointed to be read.

"HE Pfalter shall be read through once every Month as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twentyeighth, or twenty-ninth day of the

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And whereas January, March, May, July, August, October, and December, have One and thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the faid Months, which were read the day before: So that the Pfalter may begin again the first day of the next month enfuing.

And whereas the CXIX Pfalm is divided into XXII Portions, and is overlong to be read at one time 4- it

is fo ordered, that at one time shall not be read above four or five of the faid Portions.

And at the end of every Pfalm, and of every fuch part of the CXIX Pfalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Gooff;

As it was in the beginning, is now and ever shall be : world without end. Amen.

Note, That the Pfalter followeth the Division of the Hebrews, and the Translation of the great English Bible, fet forth and used in the time of King Henry the Eighth, and Ed-

#### The Order how the rest of Holy Scripture is appointed to be read.

THE Old Testament is appointed ! for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read over every year once, as in the Calendar

is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain proper Lefions appointed upon divers Feafts.

And to know what Leffons shall be read every day, look for the day of the Month in the Calendar fellowing, and there ye shall find the Chapters, that shall be read for the Leffons both at Morning and

Evening Prayer; except only the Moveable Feafts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons, the proper Lessons for all which days are to be found in the Table of Proper Leffons.

And note, That whenfoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Pfalter and Calendar (if they be different) shall be omitted for that

Note also, That the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.

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¶ Proper L		S to be read		and Even	ing Prayer,
Sundays of	the first you	N DAT S	Sunday	mate annual	SEvenfous.
Alwent. The first.	and the second	lfaiah — 2	Ascenhon-	islating by	sprich to
3	25	24	lay.	Deuter. 12	Deuter. 13
Sundays af- ter Christ-	Of ces fr	al ylasvit	1 Lesion.	16 to ver.18	Acts 19 fo
mai. The first.	37	18	Trinity-		(ver. as
Sundays	101 64	50C5 43	Sunday.	Geneñs s	Genefis 18
after the Epiphany.	de anii a b	rstro otá	2 Leffon.	Matth3	a John S
The artt.		46	Sundays after Tri-	rioty say	trad both
***	55	56	The first.	Johua 10	Johua 23
-		-66	terity in	ludges 4	Judges 3
Septuageh- ma, Saxagehma.	Genefis 1	Genefis a	-	2 Sam. 12	17
Quir quage-	o fe ver. 20	i the rad	1 =	1 Kings 17	CONTRACTOR OF THE PARTY OF THE PARTY.
LENT.	igfover. 30	21	10-	18	19
3—	27	34	出土	2 Kings 5	
-	Exedus 3	Exodus 5	13-	Jerem.	The Para deal
Leffon.	W-000 2	10	1000	Ezekiel	Ezekiel 13
Bafter-duy.	Exodus #2	Heb. 5 fo (ver. 11 Exodus 74	18118	Daniel—	
2 Leston. Sundays af-	Rom 6	AQ.2.Y. 22	20-	loel — i	Micah - 6
ter Eafter.	Numb. a6	Numb. 22	22	Prov 2	
3—	Deuter. 4	Deuter. 3	1 25=		16
生生	NO IN S	1 1 1 1 3 1 3 1 3 1 3 1 3 1 3 1 3 1 3 1	1 36 mm	aca noli	PER DICE
ment of	T Prope	PSAL	MS on cer	tain Days.	Evening P
केंद्र कार्य	Matthis	. Pevenjon	deadar	14 Mattin	. Tevenjon
Christmas		P(al. 89	Eafer-400	P(al.	
E 16 (10 (10))	= #5	107 173	and Am	18 18 18 18 18 18 18 18 18 18 18 18 18 1	THE REAL PROPERTY.
Ap-Wed-	Pfal. 6	Pfal. 102	Ajcenhon-	Pial. 1	
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Lations both at Wothing and othersan entered.

	n the HO	S to be read LY-DAYS	throughou	t the Tear.	TEvenjong.
8. Andrew. 8. Thomas the Apostle.	Prov.— 20	Prov. — 21	S. Mark. S. Philip and	Ecclus.—4	Ecclus.—5
Nativity of Christ.	1fa. 9 to v. 8	(fo v. 17)	S. James. 1 Leffon. 2 Leffon.	Johns.v.43.	9
2 Lefton. 3. Stepben. 1 Leffon.	Prov 28	Tit. 3. v. 4. (fo v. 9 Eccief. — 4	Ajtention- day. 1 Leffon.	Deuter, 10	2 Kings 2
3. John Ev.	(8, and ch. (7, fo v. 30		Monday in	ьи.24.V. 44	Eph. 4. 10 v.
1 Lesson. 2 Lesson. Innocents day.	Rev i Jer. 31 to	Rev. — 22 Wifdom 1	t Leffon.	Gen. 11. to (ver. 10	(16. to V.10
fon.  I Leffon.  Leffon.	Genefis 17 Rom. — 2	Deu.10 V 12 Coloff.— 2	Leffon.  Tueftay in Whitfun-	1 Cor. 12.	(v. 26
Epipbany.		Ifaiah—49 John 2. fo	apeck.	1 8am. 19. (ver. 18	CONTRACTOR DESCRIPTION
Conversion of S. Paul. r Leffon.	Wifdom 5	Wifdom 6	1 Leffon. S. Barna-	r Theff. 5. (ver. 12. fo (ver. 24	7 John 4. 60 (V. 14
2 Leffon. Purification of the Virgin	Acts 22 10 (ver. 12	Acts — 26	t Leffon, Leffon.	Ecclus. 10 Acts — 14	Ecclus. 12 Acts 15. 10
Mary. 3. Matthias. Annuncia-		Ecclus.— I	S. John Bapt.	Malachi 3	(v. 36
tion of our Lady. Wednesday before Ea-	Ecclus.— 2	3	1 Leffon. 2 Leffon. S. Peter.	Matth.— 3	Matth. 14.70 (V. 13
fter. Leffon. Leffon.	Hofea—13 John11 v 45	Holea— 14	1 Leffon.	Acts — 3	
Thursday before Ea- ster.	David		S. James. S. Bartho-		Eeclus. 12
2 Leffon. Good Friday	John — 13	Ifiah—53	S. Matthew		38
1 Leffon.	(ver. 20 John — 18	Exedus 13 Hebr. — 4 Exodus 17 Acts — 3 Exodus 22 1 Cor. 15	S. Michael. I Leffon. 2 Leffon.	Gen. — 32 Ads 12. 10	Dan. 10. v. 5. Jude v. 6. 10
I Leffon. 2 Leffon. Monday in	Zechar. 9 Lu. 23.v.50	Exedus 13 Hebr. — 4	S. Luke.	Ecclus. 51	Job = 1
Leffon. 2 Leffon.	Exodus 16 Matth. 28	Exodus 17 Acts — 3	8. Jude.	Job 24, 25	43
Eafter week Leffon. Leffon.	Exodus 20 Luke 24. to	Exodus 32 1 Cor. 15	2 Leffon.	(v. 10 Hebr. 11. v. (32.and ch.	(V. 17 Rev. 19. to (V. 17
	(ver. 13	3	A 6	(12. 10 v. 7	Th

The state of the s

#### JANUARY hath xxxi. Days.

		NING YER.		NING YER.
- his bear his	I Leffon.	2 Leffon.	I Leffon.	2 Leffon.
Circumcijion.	Genefisz	Matth. 1	Genefis2	Rom. 1
MAN TO SE	3	=:	== \$	2
-	7	4	8	
Epipbany.				-
Lucian, P.	13	6	14	6
11 10 10 10 10 10 10 10 10 10 10 10 10 1	17	= 3	18	
	19	9	20	
Hilary, Bp.	23	A STATE OF THE PARTY OF THE PAR	24	
No. of Concession, Name of Street, or other	A STATE OF THE PARTY OF THE PAR	THE RESERVE OF THE PERSON NAMED IN		1:
	A CONTRACTOR OF THE PARTY OF TH	The second second	30	
Prifca, V	31	THE RESERVE AND THE PARTY OF TH	ACCOUNT OF THE PARTY OF	
	35	17	37	1 Cor.
Agnes, Virg.	38	Section 1. Company of the section of		03,525
Vincent, M.	Contract to the second second	-20	-43	
	46	STATE OF THE PARTY	45	
Conversion of	- 10		40	1.05 (0.00)
(0.1 22)	50	24	Exodusi	
	Exodus2		3	
King Charles	-+6	27	7	
	Prisca, V.— Fabian, Bp. Agnes, Virg. Vincent, M.  Conversion of —(S. Paul.	Pic A	PRAYER.   I Leifon.   2 Leffon.   Genefisi   Matth.   1	PRAYER.   PRA

+ That Exodus 6, is to be read only to Ver. 14.

FEBRUARY

ტებე პებებობები გებები გებ

The CALENDAR; with the Table of Lessons.

#### FEBRUARY hath xxviii Days. And in every Leap-Year xxix. Days.

		VING		YER.
2 e Purif.VA 3 f Blaffus,B 4 g 5 A Agatha, 6 b 7 c 8 d 9 e 10 f 11 g 12 A 13 b Valentin 15 d 16 e 17 g 18 g 19 e 19 e 10 f 11 g 11 g 12 d 13 b Valentin 15 d 16 e 17 g 18 g 19 e 19 e 19 e 19 e 10 f 11 g 12 d 12 d	12   14   14   15   16   18   20   22   24   27   26   22   24   27   27   27   27   27   27		I Leffon. Exod. 11	Cor. 1 2 Cor. 1 3 Gal.— Ephef.

reals to passessed and street should did som MARCH, and the some real solutions of the solution of the state of the state of the state of the solutions.

The Musichers Fore research to the foreset Dass, someter I want of the set and the England to you intropulated

> scorts de fall, with Chappen apparer acces after the reft. Day of Areach, in these trens of watch care are elythe Golden Annoes a and the S. a. Lay Labler of

> > all be to be changed, as is bureasur regressed.

#### MARCH hath xxxi. Days.

				NING YER.	PRAYER.		
14 3 11 198	1 2 3 4 5 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28	def sAbedef sAbeder sAbeder sAbe	David, A. B. Chad, Bp.  Perpetua.  Greg. M.B.  Ed. K. Wef.  Benedict.  Fast.  Annunc. of - (V. Mary.	Judges 2  Judges 2	2 Leffon. Luke .42	I Leffon. Deut. 16	2 Leffon. Eph. 6 Phil. 1  2 3 Col. 2 3 1 Thef. 1  2 Thef. 1  2 Tim. 1  2 3
16	29 30	de	To be the second	Sam.		1 Sam. 2	Philem. Hebr. 1

The Numbers here prefixed to the several Days, between the Twenty-first Day of March, and the Eighteenth Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty-first Day of March, in those Years of which they are respectively the Golden Numbers; and the Sunday-Letter next following any such Full Moon, points out Easter-Day for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Places of these Golden Numbers will be to be changed, as is hereaster expressed.

APRIL

The CALENDAR; with the Table of Lessons.

#### APRIL hath xxx. Days.

3	2	AJIS	PRA	NING YER.	PRA	NING YER.
3 1	8	o monal i	I Leffon. I Sam. 5		r Lesson.	2 Leffor Hebr.
3	A	Richard, B.	7	20		7.17
4	C	S.Ambrose		Ads-I	12	
\$ 6	d	- Montener	13	3	16	
7 7	í	- 01	-17	4	18	
8	g A		19	{	20	
5 9	b	T. A. BRILLIAN	21		24	
11	Ç.	10	25	3	26	Tomas
1 13	d	A Short Sheet	27	9	28	James
14	ſ	- 11	31			- 10
915	S.	EL C.	2 Sam. 2	12	- 9	
7 47	b	15.	8	13	5	1 Pet.
6 18	C	Aleka A B	8	3-15	- 9	-
19	d	Alphe.A.B	10	16	11	100
21	f	100	14	18	15	
22	g A	S. George.	16	19	the same of the sa	a Pet.
24	b	12000		-21	-21	
26	cd	S. Mark, (Evang.	6 200	22	Pr. 6 . 6 - 6	1 John
	1	(Evang.	22	23 24	Kings I	
28	í	16	1Kings 2	25	- 3	- 1 2
30	A	312 - 200	1	26	5	2, 1 Job
1		12 100110	-			-, 3  01

MAY

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#### MAY hath xxxi. Days.

PRAYER		NING YER.		NING YER.
	I Leffon.	2 Leffon.	1 Lesson.	2 Leffon
b S. Philip and (James, Ap.	Kings 8	AA -8	TKings o	Rom.
A IV	10	Matth. 1	A braigh	
e — (the Cross.	12	2	13 da 13	
g S. John Port.	14	3		challe.
A (bat.	18		19	
A (bat.	20	6	21	+ ;
C	2 Kings 2	7	2Kings T	J. J. Lov
d	2 Kings 2	- 0		1
of and	6	10	7	2 1
8	8		9	1:
b	10	12		always is
0	14	14	15	
4	16	15	17	1
f Dunftan, AB.	18	16	19	1 Cor.
S Dunitan, AB.	22	18		La les
Å	24	19		
b	Ezra - 1	20	Ezra- 3	2 6 4 4
C -	= 4	21	5	STEE STEE
e		-23	Neh - 1	-
f AugustinA B	Neh 2		4	100
Ven. Bede Pr.	5	25		Control of the Party of the Par
K. Charles 11.	10	27		Service State Office Co.
(N.&R.	Efther 1	28	Efther 2	Control of the Control
d	3	Mark 1	1-4	1

A 2.8

JUNE

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#### JUNE hath xxx. Days.

	N.A. R. 9		NING YER.	PRA	NIN (YER.
•	Nicomede		2 Lefton. Mark 2	1 Leffon. Efther 6	2 Leffo 1 Cor.
gA		Job - 2		Job — 1	2 Cor.
6	Boniface, Bp.	1 2	6		
de	Control of the last of the las	8	= 3		
f		12	10	13	20,64
A	S. Barnahas,	14			
000	(A.& M	19	-13	- 17, 18 20	
e		23		- 24, 25	
8	S. Alban, M.	The state of the s	Luke 1	<del></del>	Galat.
A		31	3	32	
d	TrofK-Edw (of West Sax.	37	- 5	<del>36</del> 38	V-1 4-1
f	Faft		7	4º 42	Ephel.
A	S. John Bapt	Prov. 1	2.75 cm - 2.00 cm	Prov. 2	2 4.3
b c		3 5		\$	
d	S. Peter, Ap			8	14.8
f		9		10	-

RUDUA

JULY

య్రాం స్టాంస్ట్రాం స్ట్రాం స్ట్రాంస్ట్రాం స్ట్రాంస్ట్రాం క్లోం స్ట్రాంస్ట్రాం క్లోం క్లోం

#### LULY hath xxxi. Days.

	NEW STATE	MORI PRA	NING YER.		VING
g A	Vifit.of Mary		Luke 13	1 Lesson. Prov. 12 ————————————————————————————————————	2 Leffon Philip.
5 d	Tran.Mart.B		15 16 17 18		Col. —
f g A		==23 ==25 ==27	19 20 21	24 26 28	1Thef.
b c d d	12:	Ecclef. 1	22 	Ecclef. 2	
f g A	Swithun, Bp.		= 3		2 Ther.
8 c	Margaret, V.	Jer. — 1	- 7		1Tim
f g g	Mary Magd.	9 13		12 14	2Tim.
4 b c d	S. James, Ap. S. Anne.		19	18	Titus 2,
7 8 f 8 A		2		2	Hebr.

AUGUST

. ප්රදේශ ක්රියාද්ර දේශ ක්රියාද්ර ක්රියාද්ර ක්රියාද්ර ක්රියාද්ර ක්රියාද්ර ක්රියාද්ර ක්රියාද්ර ක්රියාද්ර ක්රියාද්ර

The CALENDAR; with the Table of Leffons.

#### AUGUST hath xxxi. Days.

0.3	LEVENTE	PRAYER.		PRAYER.	
i c	Lammas Day		John 20	Jer.— 30	2 Lesson. Hebr4
3 4 5 6 A		33	Acts - 1	34	= 3
5 A b c	Transfigurat, Name of Jefus	37		38 40 42	
9 d	S. Laurence,	43 45,46 48	= 3	44 47 49	
11 f 12 g 13 A		50 52 Lam 2	9 10	Lam 1	James I
4 b		Ezek2		Ezek. 3	Peter I
8 °		-13			= 3
9 8 0 A 1 b		Daniel 2	18	3	2 Peter 1
3 d	SBartbolomew	= 8	20 21 22		John I
5 6 8 7 A	1000	Hof. 2,3	25 24 25	Hofea 1	= ;
8 b	S. Augustin, B S. John be- headed.	5,6 8 10			2, 3 Jahn Jude —
31 e	<b> </b>	13	Matth. 1	13	Rom 1

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త్రి లక్షులమైన స్టార్ స్టార్ స్టార్ లక్షులమైన స్టార్టులక్షుల స్ట్రాలక్షుల మైన స్ట్రాలక్షుల మైన స్ట్రాలక్షుల మైన

SEPTEMBER

SEPTEMBER hath xxx. Days.

N N	PRINT	PRA		PRAYER.	
f gAb c	Giles, Abbot.	Hofea 14 Joel — 2 Amos 1			2Leffon Rom.
def sAb	Enurchus, B. Nativity of —(Vir.Mary.	Jonah 1 Micah 2	- 8 - 9 - 10 - 11 - 12	Obad.— Jon. 2, 3 Micah 1	
oder so	Holy Cross.	Nahum i Hab. 2 Zeph. 1		Nahuma Hab.—1- Zeph. 2 Haggai 1	Cor.
bodes	Faft.	Haggai 2 Zec. 2, 3	19 	Zech. 1 — 4, 5 — 7 — 9	
8 4 4 4 8 8	S. Cyprian.	10 12 14 Mal2 Tobit -2	24 25 	Mal.— I	
8	S. Michael. S. Jerom, Pr	-	2 2	-sa curi	-

SEPTEMBER

OCTOBER

యండుంచింది. మండుంచించి లక్షుంకు అను మండులకు అను మండులకు అను మండులకు అను మండులకు అను మండులకు అను మండులకు అను మండులకు

<u>သို့လရှိသန်းလရှိလရှိလရှိလရှိလန်လှိုလရှိလန်လန်လရှိလရှိလရှိလရှိလရုံလရုံလရုံလရုံလရုံလရုံလရုံလရုံလရုံလ</u>

#### The CALENDAR; with the Table of Lessons.

#### OCTOBER hath xxxi. Days,

0416143	MORNING PRAYER.	PRAYER.
1 A Remigius, Bp 2 b 3 c 4 d 5 e 6 f Faith, V.&M. 7 8 A 9 b S. Denys, Bp. 10 c 11 d 12 e 13 f -(Edw.Conf. 15 A 16 b 17 c Etheldreda. 18 d S. Luke, Evan. 19 e 20 f 21 g 22 A 23 b 24 c Crifpin, Mar 26 e 27 f 28 g S. Simon and 29 A 30 b 31 c Faft S. Faft Faft S. Faft Faft Faft Faft Faft Faft Faft Faft	9 5 5 11 6 7 7 12 13 14 15 15 15 15 15 15 15 15 15 15 15 15 15	3 4 5 5 7 Phil.— I 9 Phil.— I 3 3

ండిందిను మండించినందినందినందిన దివామాల్లాలను మార్చాలను మార్చాలను మండించిన మండించినందినందినందినందినందినందినందినం

Machael Committee of the Committee of th

NOVEMBER

#### NOVEMBER hath xxx. Days.

	7 7 3 7 5		NING YER.		NING YER.
1.	1400	I Leffon.	2 Leffon.	I Lesson.	2 Leffon.
2 6	All Saints. —	Ecclus 16	Luke 18	Ecclus17	Coloff. 2
3 4 8 A b c d	Papifts Confpir. Leonard, Con.	20 22 24 24 27	20 -11 -22 -23	21 23 23 28	1 Thef. 1
9 e	- 101		John- 1	- 1 30 - 32 - 34	2 Thef. 1
11 g 12 A 13 b	S.Martin,Bp.  Britius, Bp		=	36 38 40 40	1 Tim. 1
14 C 15 d 16 e 17 f	Machutus, B. Hugh, Bp.	-43 -45 -47	=	-146 -146	- 4
18 g 19 A		49 57	10	Baruch 1	2 Tim. 1
21 c 22 d 23 e	-	6 Bel. & D. Ifaiah= 2	— 13 — 14 — 15	Hift. Su. Ifaiah	Titus 1 Philem.
24 1 25 8 26 A	Catherine, V.		17 18 18		Hebr. 1
27 b 28 c 29 d	THE RESERVE OF THE PARTY OF THE	10	-20		= \$
	LACK STREET	2.5	1.2	THE RESERVE TO SERVE THE PARTY OF THE PARTY	annessed in

Note that \* Ecclus 25. is to be read only to ver. 13. and † Ecclus 30. only to ver. 18. and ‡ Ecclus 46. only to ver. 20.

ROPEMBER

DECEMBER

ဝင္သီောင္ခ်ာငတ္ခ်ာငတ္ခ်ာငတ္ခ်ာငတ္ခ်ာငတ္ခ်ာငတ္ခ်ာငတ္ဆီး ဝင္ဆီး ဝင္ဆီး ဝင္ဆီး ဝင္ဆီးဝင

#### DECEMBER hath xxxi. Days.

ika ina	SHE KIL POLIS	MORI		PRA	ING YER.
1 6	13000	I Leffon.	2 Leffon. Acts — 2	1 Leffon.	2 Leffon Hebr
2 g		18	- 4	19	-
Abod		- 20, 21	= 5	22	
	Nicholas, Bp.	25	7 to v. 30	-26	——I
g e	Conceptionof	27	7- V. 30	28	James-
9 8	-(V. Mary.	31	9	32	3
A		33	10	34	
2 0		33	12	38	
3 d		39	13	40	r Pet
s f		43	15	44	mark V
6 g	O Sapientia.	45	16	48	
8 t		- 49	18	50	2 Pet
9 9		53		1	
1 6	discours a	-	21	-	r John
3 8		55			
4 4	Faft.			60	
5 6		100	A 17 A 17 B	2500000	1000
7 0	S. John, Ap.		-		S. 29E.C
9 1	Innocents-Day	61	20	62	2 John.
0 8		62		64	3 John.
31 /	Silvester, Bp.		2	66	Jude

TABLES

TABLES and RULES for the Moveable and Immoveable Feasts; together with the Days of Fasting or Abstinence, through the whole Year. RULES to know when the Moveable Feafts and Holy-days begin-EAster-day, on which the rest depend, is always the First Sunday after the Full Moon, which happens upon, or next after the Twenty-first Day of March; and if the Full Moon happens upon a Sunday, Easter-day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of Advent-Sunday is always ...
St. Andrew, whether before or after.
Septuagesima

Nine
Eight Weeks before Eafter. Sunday is Quinquagesima Quadragesima Rogation-Sunday Seven Five Weeks Ascension-day Whit-Sunday Forty Days Seven Weeks after Eafter. Trinity-Sunday Eight Weeks A TABLE of all the Feasts that are to be observed in the Church of England throughout the Year. All Sundays in the Year. The Circumcifion of our Lord JESUS CHRIST. The Epiphany. The Conversion of S. Paul. The Purification of the Bleffed Virgin. S. Matthias the Apostle. The Annunciation of the Bleffed Virgin. S. Mark the Evangelift. S. Philip and S. James the Apostles.
The Ascension of our Lord JESUS CHRIST. S. Barnabas. The Nativity of S. John Baptift. S. Peter the Apostle. The Days of S. James the Apostle. S. Bartholomero the Apostle. the Feafts of S. Matthew the Apostle. S. Michael and all Angels, S. Luke the Evangelift. S. Simon and S. Jude the Apostles. All Saints. Andrew the Apostle.

S. Thomas the Apostle.
The Nativity of our Lord.

The Holy Innocents.

Monday and Tuesday in Easter-week.

Monday and Tuesday in Whitsun-week.

autoutouto provincio di contrationi de la contrationi della contra

S. Stepben the Martyr. S. John the Evangelift.

A TABLE of the Vigils, Feafts, and Days of Abstinence, to be observed in the Year. The Nativity of our Lord JESUS CHRIST. The Purification of the Bleffed Virgin Mary. The Annunciation of the Bleffed Virgin, Eafter-day. Afcension-day. Pentecost. S. Matthias.
S. John Baptiff.
S. Peter.
S. James.
S. Bartholomew. The Evens or Vigils before S. Matthew. S. Simon and S. Jude. S. Andrew. S. Thomas. All Saints. Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it. Days of Fasting or Abstinence. I. The Forty Days of Lent. II. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday, after

I. The First Sunday in Lent.

2. The Feast of Pentecost.

3. September 14.

4. December 13. III. The Three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy-Thursday, or the Ascension of our Lord. IV. All the Fridays in the Year, except, Christmas-day. Certain Solemn Days for which particular Services are appointed. I. The Fifth Day of November, III. The Twenty-ninth Day being the Day kept in memory of the Birth and in memory of the Birth and of May, being the Day kept in memory of the Birth and Return of King Charles 11. II. The Thirtieth Day of Ja-IV. The Twenty-fifth Day of muary, being the Day kept in memory of the Martyrdom October, being the Day on which his Majesty began his of King Charles I. happy Reign. B TABLE డ్డింగ్లు స్టాంస్టింగ్లు స్టాంస్టింగ్లు స<mark>్టాంస్టింగ్లు స్టాంస్టింగ్లు స్టాంస్టింగ్లు</mark> స్టాంస్టింగ్లు స్టాంస్టింగ్ల

ంకేంద్రం మార్కులకేంద్రం మార్కాలకేంద్రం మార్కాలకు మార్కాలకు చేస్తున్నారు. మార్కాలకు మార్కాలకు మార్కాలకు ఆమ్ అమ్ మార్కాలకు మార్కాలకు అన్నారుకు మార్కాలకు మార్కాలకు మార్కాలకు మార్కాలకు మార్కాలకు మార్కాలకు మార్కాలకు మార్కాలకు

#### TABLE to find EASTER-DAY from the present Time, till the Year 1899 inclusive, according to the foregoing Calendar.

amb.	Month,	Letters
14	March 21 22 22	CD
iı	= 24	F
19	= 26	AB
16	<del></del>	D
13	April 1	GA
10		C
18 7	Days of the Month.  March 21 23 24 25 26 27 28 29 30 31 April 3 4 5 6 9 10 11 11 12 13 15 16 17 18 20 21 22 23 23 24 24 24 25 25 26 27 28 29 20 20 20 20 20 20 20 20 20 20 20 20 20	EF
15	= 9	ABC
12	= 12	D
9	= 13	G
17	= 17	B C
		F
	22	G

త్రాలక్షణ మండలు మార్గాలకు మార్గాలకు

THIS Table contains so much of the Calendar as is necessary for the determining of Easter; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paichal Full Moon, then look in the Third Column for the Sunday-Letter, next after the Day of the Full Moon, and the Day of the Month francing against that Sunday-Letter is Easter-Day. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is Easter-Day.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday-Letter, according to the Calendar, until the year 1799 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions, and also the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday-Letter: But if any Number remaineth, then the Letter standing spainst that Number in the similar annexed Table, is the Sunday-Letter.

For the next century, that is, from the Year 1800 till the Year 1800 inclusive, and to the current Year only its Fourth Part, and then divide by 7, and proceed as in the laft Rule.

Note, That in all Biffextile or Leap-Years, the Letter found as above will be the Sunday-Letter from the intercalated Day exclusive, to the End of the Year.

#### Another TABLE to find EASTER till the Year 1899 inclusive.

#### SUNDAV-LETTERS

Goiden Numb.	A.	Bass	C	D	0580	er far	G	Control of the Day
1	Apr. 16	-17	18	10	-20	-14	-15	To make use of the pre-
in	Mar. 26	-27	-28	29	-23	-24		Sunday-Letter for the Year in the Uppermost Line, and
IV	Apr. 0	- 3		5	6		Apr. 1	theGoldenNumber,orPrime,
VII	Apr. 9	10	-11 Marze	12	13	-14	- 8	Numbers, and against the Prime, in the same Line un-
IX X	Apr. 16	- 2		10	29		-22	der the Sunday-Letter, you have the Day of the Month
XI	Mar. 26	<u>27</u>	-18	20	-30	-31	-25	on which Eafter falleth that Year. But Note, That the
XIII	Apr. 2	- 3	=.	32	= 6		-25	Name of the Month is feton the Left Hand, or just with
XV	Apr. 16	=19	="	12	Mar30		Apr. 1	not, as in other Tables, by
XVII	Apr. 23	-24	-1	10	-10	-21	-22	Defcent, but Collateral.
XIX	IApr. 3	Marz7	1-21	120	1-30	1-31	Apr. 1	

ုဗင္စီးသုံးမင့္ခ်ီတသုံးလည္သံသည့္မွဳမည့္မွဳလည္ခံလည္ခ်ီလည္ခ်ီလည္ခ်ီလည္ခ်ီလည္ခ်ီလည္ခ်ီလည္ခ်ီလည္ခ်ီလည္ခ်ီလည္ခ်ီလည္

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A TABLE of the	Moveabl	e Feafts	for Fifty-two
Years, according			

		ea	12,		ccord	ing to	o the	toreg	oing C	alenc	lai	
The Year of our Lord.	Gold. Number.	The Epsa.	Sunday-Letter.	Sund, art Epiph.	Septuagefima Sunday.	The First Day of Lent.	Eafter-Dey.	Rogation-	Ascension-day.	Whit-funday.	Sund. aft. Trin.	Advent Sunday.
1753 1753 1753 1753 1757 1757 1757 1757	mber. 50 78 90 112 3450 78 90 112 3450 78 91 12 3450 78 91	100 178 0 17	etter. GF B C B A GF E D C B A	יישו הלא מו הל הל היים והל היים והל היים של היים מים והל היים והלו היים היים והלו היים היים היים היים היים היים היים היי	Feb. 18 10 10 10 10 10 10 10 10 10 10 10 10 10	Mar. 7, Feb. 27, Feb. 28, 28, 28, 28, 28, 28, 28, 28, 28, 28,	Apr. 12  Mar. 26  Apr. 15  Mar. 26  Apr. 15  Mar. 26  Apr. 19  Mar. 30  Apr. 19  Mar. 30	May 27 19 4 4 13 14 15 16 16 16 16 16 16 16 16 16 16 16 16 16	May 11 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	June 10 May 18 June 3 May 20 June 3 May 20 June 3 May 20 June 18 June 18 June 19 May 20 June 4 May 2	10 3 1 5 1 5 0 9 5 7 4 6 3 1	Nov.29 28 27 Dec. 3 Nov.30 29 20 20 20 20 20 20 20 20 20 20
1789 1790 1791 1792 1793 1794 1795 1796 1797 1798 1801 1802 1803 1804	450 78 90 44 314 50 78 9	1450 178 00 112 450 78	CEAGFEDCEAG	THO THE WHI WAN THOUTH	Jan. 27 Feb. 16 Jan. 27 Feb. 16 Jan. 24 Jan. 20 Jan. 20 Jan. 20 Jan. 20	15 Mar. 9 Feb. 12 Mar. 5 Feb. 18 Mar. 1 Feb. 21 Mar. 1 Feb. 21 Mar. 1 Feb. 21 Mar. 3 Feb. 23 Feb. 23 Feb. 23 Feb. 23	Apr.12  Mar.31 Apr.20  Mar.57 Apr.16  Mar.24 Apr.13  18	May 17 9 29 13 15 10 10 21 Apr. 28 May 18 15 15 16 16 17 18 18 18 18 18 18 18 18 18 18 18 18 18	21 13 13 14 15 15 16 16 16 16 16 16 16 16 16 16 16 16 16	June 12 May 27  June 8 May 24 May 27  June 4 May 27  June 12 June 13 May 24 June 6 May 29  20	250 250 2457	Dec. 2 Nov.30 27 Dec. 3

ాస్ట్రం స్ట్రాంస్ట్రం స్ట్రాంస్ట్రుం స్ట్రాంస్ట్రాం స్ట్రాంస్ట్రం స్ట్రాంస్ట్రం స్ట్రాంస్ట్రం స్ట్రాంస్ట్రం స్ట్రాంస్ట్రం ఈ మూలకుండు అత్తుంతు మూలకుండు చేసింది. అముకుండు అముకుండు అముకుండు అముకుండు అముకుండు ఆముకుండు అముకుండు. ఆముకుండు TABLE of the MOVEABLE PEASTS, Table to find Eafter according to the feveral Days that EASTBR from the Year 1900 can possibly fall upon the second sec త్వండు ఆస్తుండా చుర్వు చేరింది. దేవింది అముదు మండు దేవింది అను దేవింది. దేవింది అను దేవింది. దేవింది. దేవింది. The First Day of POSEDO 19 200 - 2 3 7 28 1000mon ARCOMPGARCHEFGARCHEFG 17345078001123450 21 22 23 24 24 27 27 28 20 31 23 34 50 78 90 10 \*\* 2378 300 1 2 378 90 1 2 378 90 1 2 378 90 1 2 378 90 1 2 378 90 1 2 378 13 14 15 16 17 18 15 12 19 20 21 23 24 25 27 28 29 30 THE Golden Numbers in the foregoing Calendar will point our the Days of the Pafichal Full Moons, till the Year of our Lord in order that the Ecclenary on the fame Days with the real Full Moons, the Guiden Numbers must be removed to different Days done in the annexed Table, which contains fo much of the Calendar then to be used, as it necessary for finding the Paschal Full Moons, and the Fear as Easter, from the Year 2100, to the Year 2100, in the made use of, in all respects, as the Frit Table is to the made use of, in all respects, as the Frit Table before Inserted for Anding Easter till the Year 1300. 2345078 29 30 Dec. 1 2 3 Nov27 Note, That in a Biffextile or Leap-Year, the Number of bondays after Epiphany will be the faine, as if Easter-Day had fallen one Day later than it really does. And for the fame Reaton, one Day muit in every Leap-Year be added to the Day of the Month given by the Table for Septuagefinathe Day of the Like muit be dode for the Pirft Day of Sunday: And the like muit be dode for the Pirft Day of Lept, commonly called Ath-Wednelday, titlefs the Table leves force Day in the Month of March for it; for in that gives force Day is the Month of March for it; for in that Cafe the Day given by the Table is the right Day. ali viovini viovin viovin viovin viovino viovi

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General TABLES for finding the Dominical or Sunday. Letter, and the Places of the Golden Numbers in Calendar TARES NO MENDES MT

TABLEL		T	B	LE	11.	
South to the sale out of the	1	. 2	3	10	2	13
3 4 4 5 6	1	Years of our Lord.	1 (E)	and a	Years of car Lord.	MET MANAGE MANAG
B C D B F G A	1	1500 1700 1860	01.	-	\$200 5100 5400	15
1600 1700 1800		1000 2000 2100	2 2		5500 5000 5700	17
1000 2100 2200 2300 2500 2000 2800		1100 1100 1400 2500	3	1 3	9900 3900 5000	13
100 3000 3100 3300 3400 3500 3700		2000 2700 1800 2000	-	1	6100 6300 6400	20 21 20 21
1800 4000 4100 4200 4500 4500 4600		3000 3100 3200 3100	6777	8	6600 6700 6800	23
100 4900 5000 5100 5300 5400 5000		1400 1500 1600	980		7000 7100 7200 7300	3116
5700 5800 5900 6100 6200 6400 6500		3900 3900 4000 4100	10		7400 7100 7600 7700	200
600 600 6900 7000 7300 7300 7400		4200 4300 4400	1000	N.P.	7800 7900 1000	725
500 7700 7800 7900 \$100 8200 8400		1780	13		\$300 \$400	22.5
Soo &c. sur		4900 5000	15		\$500 &c.	

To and the Dominical or Sunday-Letter for any given Year of our Lord, add to the Year its Fourth Past, omitting Fractions, and also the Number, which in Table 1. flandeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday-Letter; but if any Number remaineth, then the Letter which flandeth under that Rumber at the Top of the Table, is the Sunday-Letter.

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უნი უნიილი ენიილი ენილი ენი TABLE of the MOVEABLE FEASTS, Table to find Eafter according to the feveral Days that EASTER from the Year spoot can possibly fall upon. ్తున్న చూరికి మార్కెంటించించించింది. మార్కెంటించి స్వామికించించించింది. మార్కెంటించి స్వామికించి స్వామికించి మార్కెంటించి కేందిన మార్కెంటించి కేంద ium. Month. Lat. 14 First Day ays after Epiphany 2 16 31123456780011334450 #017 #1 27 #1 27 #1 27 #1 27 #1 26 # 19 20 21 22 23 4807000 13 AECDEF GAECDEF GAECBEF GAEC 23728 3 4 5 6 7 8 9 4 9 11 12 13 14 15 16 17 18 to 18 2507B9011234507890111 30 12 37 28 13 14 15 12 17 300 20 2272 20 21 22 24 25 27 28 21 22 23 24

లేకి చేస్తున్నారు. ప్రాంత్రం వేస్తున్నారు. వేస్తున్న ప్రాంత్రం వేస్తున్నారు. వేస్తున్న అనే అయ్యే అయ్యే అమ్మార్యాలు కారాలు

Note, That in a Biffextile or Leap-Year, the Number of bundays after Epiphany will be the fame, as if Easter-Day had fallen doe Day later than it really does. And for the fame Realon, one Day must in every Leap-Year be added to the Day of the Month given by the Table for Septuagefima-Sunday: And the like must be done for the First Day of Lent, commonly called Ash-Wednelday, unless the Table gives some Day in the Month of March for it; for in that Case the Day given by the Table is the right Day.

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THE Golden Numbers in the foregoing Calendar will point out the Days of the Fairms of the Pairms of the Calendar will marrly on the fame Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as it done in the annexed Table, which contains for much of the Calendar then the West Table, which contains for much of the Calendar then the Jear 1900, it is necessary for finding the Faschal Full Mooss and the Feast of Easter from the Year 1900, in the Year 2100 includive. This Table is the made use of, in alrespecta, as the First Table before Inferred for finding Easter the Year 1800.

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General TABLES for finding the Dominical or Sunday-Letter, and the Places of the Golden Numbers in the Calendar.

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TABLEL	193	T	A B	LE	11.	
	1	Years of our Lord.	3	-	Years of our Lord.	3
B C D B F G A	•	1560 1700 1560	0	3	\$200 5300	15
1600 1700 1800		1000 2000 2100	2		5400 5500 5600 5700	17
1000 1000 1100 1100 1500 1000 1800		1100 1100 1400	4 1		9000 9000	19
1400 3000 3100 3100 3400 3000 1700		2000 2700 2800 2900	-		6100 6300 6400	20 21 20
1800 4000 4100 4200 4500 4500 4600		3000 3100 3200 3100	777	Bd	6660 6766 6800	23 23 23
4700 4900 5000 5100 5300 5400 5500	•	1400 3500 3600	-	2	7000 7100 7200	24
5700 5800 5900 6100 6200 6400 6500		1100 1900 4000	1000		7400 7400 7500 7600	20
600 6900 7000 7100 7300 7400		4100	11 12 11	98	7700 7400 7900	20 27 28 27
7700 7800 7900 8100 8200 8400 600 850		8888	1		\$200 \$300 \$400	1255
		5000 5100	15		\$500 &c.	

To find the Dominical or Sunday-Letter for any given Year of our Lord, add to the Year its Fourth Past, omitting Fractions, and also the Number, which in Table I. frandeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday-Letter; but if any Number remaineth, then the Letter which frandeth under that Number at the Top of the Table, is the Sunday-Letter.

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To find the Month and Days of the Month, to which the Golden Numbers ought to he prefixed in the Calendar in any given Year of our Lord, confifting of entire Hundred Years, and in all the intermediate Years, betwit that and the usua Hundredth Year fellowing, fach in the Second Column of Table II. for the given Year, confifting of entire Mundredt, and note the Number or Cyphen which stands against it in the Third Column, then, in Table III. look for the Israe Number in the Column under any given Golden Number, which when you have found, solide your Eye fide-ways to the Left Hand, and in the First Column you will find the Month and Day, to which that Golden Number Ought to be prefixed in the Calendar during that Perrial of One Mundred Years.

The Letter B prefixed to certain Hundredt Years in Table II. denotes those Years which are \$111 to be accounted Biffextile or Lean Years in the New Calendar, whereas all the other Hundredth Years are to be accommonly charges.

TABLI

လို့ပဲ သို့လုပ္ခဲ့ပဲသို့ပဲလို့ပဲသို့ပဲသို့ပဲလိုလို့ပဲလိုလို့ပဲလို့ပဲလို့ပဲလို့ပဲလို့ပဲလို့ပဲလို့ပဲလို့ပဲလိုလို့ပဲလိုလ

Paschal Full Moon.	ctters.	The GOLDEN NUMBERS.																		
		-	1	3	1	5	16	7	18	19	10	11	113	13	14	13	10	17	18	1
March 21 March 22 March 23 March 24 March 25	CDEFG	9	19 20 21 22 21	7 4 4	11 12 19 44 15	22	34507	145.07.8		6789	18	28 29 0 1	9 10 11 12 13	10 21 22 23 24	111145	24	26	ls	1510	1
March 26 March 27 March 28 March 29 March 30	ABCDE	15	24 25 27 27 27	50789	16 17 18 19 20	Ó	8 9 10 11 12	21	lo-see	11 13 14 15	23 23 24 25 20	34567	1456	150789	6789	170 190	0	90114	10 21 21 27 24	
March 36 April 2 April 2 April 3 April 4	FGABC	18 19 20 21 22	-	12	212 213 24 25	345	15	24 25 27 28	0 80 5 Out	1078 90	27200		199533			233450	8	17	250 27 28 29	THE REAL PROPERTY.
April 5 April 6 April 7 April 8 April 9	F	23 24 25 26 27	7	17		8	18	0 1 2	12	1122245	Duten b	18	35.87.8	3	16	0	10	20 20 21 22 23		
pril 10 pril 12 pril 13 pril 14		-	10	20	4 114	4	13	507	12	26 27 28 29		18 19 20 21		12	11 22 13 14 85	4.	14	24 25 20 27 28	50 700	10
pril 16 pril 17 pril 17 pril 17	GABBC	5		17	22	H 4 6	ć	_	20	3	23	23 24 25	8	10	1728	8	18 20 20 21	0		21
pril 18	C	7	8	20			1	1		7	7	107	2	10	0		12	94.3	2	21

The Order for Merning and Ewening Prayer daily to be faid and wfed throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times paft.

And here is to be noted, That fuch Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England by the Authority of Parliament, in the second Year of the Reign of King Edward the Sixth.

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#### The ORDER for

### MORNING PRAYER.

### Daily throughout the Year.

At the Beginning of Morning Prayer, the Minister shall read with a loud Voice some one or more of these Sentences of the Scriptures that follow: And then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his foul alive. Ezek. xviii. 27.

his foul alive. Ezek. xviii. 27.
I acknowledge my transgreffions, and my fin is ever before

me. Pfal. li. 3.

Hide thy face from my fins, and blot out all mine iniquities.

Pfal. li. 9.

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The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despife. Pfal. li. 17.

Rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil.

Joel. ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. ix. 9, 10.

O Lord, correct me, but with judgment: not in thine anger, left thou bring me to nothing.

Jer. x. 24.

Repent ye; for the kingdom of heaven is at hand. S. Matth.

I will arife, and go to my father, and will fay unto him, Father, I have kinned against heaven and before thee, and am no more worthy to be called thy son. S. Luke xv. 18, 19.

Enter not into judgment with thy fervant, O Lord; for in thy fight shall no man living be jus-

tified. Pfal. exliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighted ousness. A S. John 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us, in fundry places, to acknowledge and confess our manifold fins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the fame, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our fins before God, yet ought we most chiefly so to do, when we affemble and meet together to render thanks for BA

the great benefits that we have received at his hands, to fet forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me,

A general Confession, to be said of the whole Congregation, after the Minister, all kneeling.

Lmighty and most merciful Father, We have erred and ftrayed from thy ways like loft theep. We have followed too much the devices and defires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, m' erable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promifes declared unto mankind in Christ Jesu our Lord. grant, O most merciful Father, for his fake, That we may hereafter live a godly, righteous, and fober life; To the glory of thy holy Name. Amen.

The Absolution, or Remission of Sins, to be pronounced by the Priest alone, standing; the People still kneeling.

A Lmighty God, the Father of our Lord Jesus Christ, who desireth not the death of finner, but rather that he

turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Ab-folution and Remission of their fins; He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us befeech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at this prefent, and that the rest of our life hereafter may be pure and holy; fo that at the last we may come to his eternal joy, through Jefus Christ our Lerd.

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The People Shall answer bere, and at the End of all other Prayers, Amen.

Then the Minister skall kneel, and say the Lord's Prayer with an audible Voice; the People also kneeling, and repeating it with bim, both here and wheresoever else it is used in Divine Service.

OUR Father which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done in Earth, As it is in Heaven: Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. Amen.

Then likewise be shall say, O Lord, open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to fave us;

ofw. O Lord, make hafte to

¶ Here

#### MORNING PRAYER

Here all flanding up, the Prieft Mall Jay,

: Glory be to the Father, and to the Son trand to the Holy Ghoft ot: bro I O michtorn V

As it was in the beginning, is now, and ever shall be : world without end. Amen.

· Prieft Praise ye the Lord. Anisw. The Lord's name be

praifed.

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Then Shall be faid or fung this Pfalm following : except on Easter-day, upon qubich another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the - Pfalms mid whomas brun graid

Venite, exultemus Domino. Pl. xev. Come, let us fing unto the Lord : let us heartily reorce in the strength of our falpreside bins, and eleving

Let us come before his prefence with thanksgiving : and thew ourselves glad in him with pfalms. and mamiliang:

For the Lord is a great God: and a great King above all gods. in his hand are all the corners of the earth : and the strength of the hills is his alford on O

- The fea is his, and he made it: and his hands prepared the

dry land, visit to end O come, let us worthip, and fall down; and kneel before the Dord our Makers world by (

befor helis the Lord our God; and we are the people of his pastures and the sheep of his hand, will obere

To-day if ye will hear his voice, harden not your hearts: in the day of temptation, in the Wildernas Ban Jolai W

mWhen your fathers tempted me : proved ment and fall my works.

Forty years long was I grieved with this generation, and faid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I fware in my wrath: that they should not

enter into my reft.

Glory be to the Father, &c. As it was in the beginning, &c.

Then Shall follow the Pfalms, in order as they are appointed. And at the end of every Pfalm throughout the Year, and likewife at the End of Benedicite, Benedictus, Maguificat, and Nunc dimittis, shall be repeated,

Glory be to the Father, and to the Son : and the Holy Choft As it was in the beginning, is now, and ever shall be sworld

without end) Amenaria of

Then Shall be read distinctly, with an audible voice, the First Lesson taken out of the Old Testament, as is appointed in the Calendar (except there be Proper Leffons affioned for that Day :) be that realleth, fo flanding, and turning bimfelf, as be may best be beard of all such as are prefent. And after that shall be faid or fung, in English, the Hymn called Te Deum taudamus, daily throughout the year.

Note, that before every Leffon, the Minister shall say, Here beginneth such a Chapter, or Verie of fuch a Chapter, of fuch a Book: And after every Leffon, Here endeth the First, or the Second Leffon.

Te Deum laudamus,

WE praise thee, O God : we acknowledge thee to

All the earth doth worling thee; the Father everlating.

#### MORNING PRAYER

To thee all angels cry aloud: the Heavens, and all the powers

To thee Cherubin and Seraphin: continually do cry,

Holy, holy, holy: Lord God

of Sabaoth;

Heaven and earth are full of the majefty: of thy glory.

The glorious company of the Apostles : praise thee,

The goodly fellowship of the

Prophets: praise thee.

The noble army of Martyrs:

praise thee.

The Holy Church throughout all the world : doth acknowledge thee;

of The Father : of an infinite

Majefty to the libert burn to melt ad

Thine honourable, true: and

only Son; Library Trye Date

Also the Holy Ghost : the Comforter.

Thou art the King of glory:

O Chrift

Thou art the everlafting Son:

of the Father.

When thou tookest upon thee to deliver man: thou didft not abhar the Virgin's womb.

When thou hadft overcome the sharpness of death ; thou didft open the kingdom of Heaven to all believers.

Thou fittest at the right hand of God; in the glory of the Father.

We believe that thou shalt

come; to be our Judge. We therefore pray thee, help thy fervants: whom thou haft redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory ever-

lafting.

O Lord, fave thy people: and

bless thine heritage.

Govern them; and lift them up for ever.

Day by day a we magnify thee ;

And we worthip thy name : ever, world without end.

Vouchfafe, O Lord: to keep us this day without fin.

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O Lord, have mercy upon us:

have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord in thee have I trusted: let me never be confounded.

Tor this Canticle. Benedicite. omnia opera Domini.

All ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.
O ye Angels of the Lord,

blefs ye the Lord : praise him, and magnify him for ever.

O ye Heavens, blefs we the Lond; praise him, and magnify him for ever. 2000 200

O ye waters, that be above the Firmament, blefs ye the Lord: praise him, and magnify him for ever. 8 at late. I said

O all ye powers of the Lord, blefs ve the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, blefs ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, blefs ye the Lord : praise him, and magnify him for ever: 11000 1

O ye Showers and Dew, bless ye the Lord : praise him, and magnify him for ever 15 9W 10116

O ye winds of God, blefs ye the Lord: praise him, and magnify him for ever.

O ye Fire, and Heat, blefs ye the Lord : praise him, and magnify him for ever.

O ye Winter, and Summer, blefs ye the Bord t praise him, and magnify him for ever! Ore

#### MORNING PRAYER.

O ye Dews, and Frosts, bless ye the Lord: praise him, and magnify him for ever.

O ye Frost, and Cold, bless ye the Lord: praise him, and mag-

nify him for ever.

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ye.

O ye Ice, and Snow, bless ye the Lord: praise him, and magnify him for ever.

O ye Nights, and Days, blefs ye the Lord: praise him, and

magnify him for ever-

O ye Light and Darkness, bless ye the Lord: praise him, and magnify him for ever.

O ye Lightnings, and Clouds, blefs ye the Lord: praife him, and magnify him for ever.

O let the Earth bless the Lord: yea, let it praise him, and magnify him for ever.

O ye Mountains, and Hills, blefs ye the Lord: praife him,

and magnify him for ever.

O all ye green things upon the Earth, blefs ye the Lord: praise him, and magnify him for ever.

O ye Wells, bless ye the Lord: praise him, and magnify

him for ever.

O ye Seas, and Floods, bless ye the Lord: praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord: praise him, and mag-

nify him for ever.

O all ye Fowls of the Air, bless ye the Lord: praise him, and magnify him for ever.

O all ye Beafts, and Cattle, blefs ye the Lord: praife him,

and magnify him for ever.

O ye Children of Men, bless ye the Lord: praise him, and magnify him for ever.

O let Ifrael bless the Lord: praise him, and magnify him for ever. O ye Priefts of the Lord, blefe ye the Lord: praise him, and magnify him for ever.

O ye Servants of the Lord, blefs ye the Lord : praife him

and magnify him for ever.

O ye Spirits, and Souls of the righteous, bless ye the Lord: praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord: praise him, and magnify him

for ever.

O Ananias, Azarias, and Mifael, blefs ye the Lord: praife him, and magnify him for ever.

Glory be to the Father, Se. Asit was in the beginning, Se.

Then shall be read in like manner the Second Lesson, taken out of the New Testament: and after that the Hymn following: except when that shall happen to be read in the Chapter for the Day, or, for the Gospel on St. John Baptist's Day.

Benedictus. S. Luke i. 68.

B Lessed be the Lord God of

Israel: for he bath visited
and redeemed his people;

And hath raised up a mighty falvation for us; in the house

of his fervant David;

As he fpake by the mouth of his holy Prophets: which have been fince the world began;

That we should be faved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers; and to remember his holy Covenant;

To perform the oath whichhe sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies : might ferve him without fear;

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In

#### MORNING PRAYER.

In holiness and righteous- Then shall be fung or said the ness before him: all the days of our life.

Apostles Creed by the Minister and the People, standing, Ex-

And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of falvation unto his people : for the

remission of their fins,

Through the tender mercy of our God: whereby the Dayfpring from on high hath vifited us;

To give light to them that fit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Tor this Pfalm. Jubilate Deo. Pfalm c.

O Be joyful in the Lord, all ye lands: ferve the Lord with gladness, and come before his presence with a song.

he is God; it is he that hath made us, and not we ourfelves: we are his people, and the sheep

of his pasture.

o go your way into his gates with thankfgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

For the Lord is gracious, this mercy is everlafting: and this truth endureth from genera-

tion to generation.

Glory be to the Father, and to the Son : and to the Holy

Ghoft;

As it was in the beginning, is now, and ever shall be t world without end. Amen.

Then shall be fung or said the Apostles Creed by the Minister and the People, standing. Except only such Days as the Creed of Saint Athanasius is appointed to be read.

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I Believe in God the Father Almighty, Maker of Hea-

ven and Earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead; He ascended into Heaven, And sitteth on the right hand of God, the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghoft; The Holy Catholick Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the Body, And the

Life everlafting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling; the Minister sirst pronouncing with a loud Voice,

The Lord be with you;

Answ. And with thy spirit.

Minister. Let us pray. Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Then the Minister, Clerks, and People, Shall say the Lord's Prayer with a loud Voice.

OUR Father, which art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done in Earth, As it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we for-

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us; And lead us not into temptation; But deliver us from evil. Amen.

Then the Priest, standing up, Shall Jay,

O Lord, shew thy mercy upon us :

Anfav. And grant us thy falvation.

Prieft. O Lord, fave the King. Anfav. And mercifully hear us, when we call upon thee.

Prieft. Endue thy Ministers

with righteouineis;

Anfav. And make thy chosen people joyful.

Prieft. O Lord, fave thy peo-

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Anfav. And blefs thine inheto conve tile ritance.

Priest. Give peace in our time, O Lord;

Anfav. Because there is none other that fighteth for us, but only thou, O God.

Prieft. O God, make clean our

hearts within us.

Answ. And take not thy Holy

Spirit from us.

Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be faid at Morning Prayer, throughout all the Year, as followeth, all kneeling.

The second Collect, for Peace.

God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble fervants in all affaults of our enemies; that

give them that trespals against fence, may not fear the power of any advertages, through the might of Jesus Christ our Lord. Amen.

The third Collect, for Grace.

Lord our heavenly Father, Almighty and everlafting God, who hast safely brought us to the beginning of this day; Defend us in the fame with thy mighty power; and grant that this day we fall into no fin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy fight, through Jesus Christ our Lord. Amen.

- In Quires and Places where they fing, here followeth the Anthem.
- Then thefe five Prayers followsing are to be read here, except auben the Litany is read; and then only the two last are to be read, as they are there placed.

A Prayer for the King's Majesty.

high and mighty, King of Lord our heavenly Father, kings, Lord of lords, the only Ruler of princes, who doft from thy throne behold all the dwellers upon earth; Most heartily we befeech thee, with thy favour to behold our most gracious Sovereign Lord King GEORGE; and so replenish him with the race of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; firengthen him that he may vanquish and overcome all his enemies; and we, furely trusting in thy de- finally, after this life, he may at-

#### EVENING PRAYER.

tain everlatting joy and felicity, through Jefus Christ our Lord. Amen.

A Prayer for the Royal Family.

Lmighty God, the fountain of all goodness, we humbly befeech thee to bless our gracious Queen CHARLOTTE, his Royal Highness George Prince of Wales, and all the Royal Family; endue them with thy Holy Spirit; enrich them with thy heavenly grace; profper them with all happiness; and bring them to thine everlafting Kingdom, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Glergy and People.

Lmighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their Charge, the healthful Spirit of thy grace; and, that evermore. Amen.

they may truly please thee, pour upon them the continual dew of thy bleffing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jefus Chrift. Amen.

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A Prayer of S. Chryfostom. Lmighty God, who haft given us grace at this time with one accord to make our common fupplications unto thee, and doft promife that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the defires and petitions of thy fervants, as may be most expedient for them: granting us in this world knowledge of thy truth, and in the world to come life everlasting.

2 Cor. xiii. 14. HE grace of our Lord Jefus Chrift, and the love of God, and the fellowship of the Holy Ghoft, be with us all

Amen. (il losed sy

Here endeth the Order of Morning Prayer throughout the Year.

#### The ORDER

#### EVENING PRAYER,

Daily throughout the Year.

At the Beginning of Evening Prayer, the Minister Shall read with a loud Voice some one or more of these Sentences of the Scriptures that follow: And then be shall say that which is written after the faid Sentences.

AJHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his foul alive. Ezek. xviii. 27.

I acknowledge my transgreffions, and my fin is ever before me. Pfal. li. 3.

Hide thy face from my fin, and blot out all mine iniquities. Pfal. li. 9.

The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Pfal. li. 17.

Rend your heart, and not your garments, and turn unto

#### EVENING PRAYER.

the Lord your God : for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil.

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To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he fet before us. Dan. ix. 9, 10.

O Lord, correct me, but with judgment: not in thine anger, left thou bring me to nothing.

Fer. X. 24.

Repent ye; for the kingdom of heaven is at hand. S. Matth. 111-12. 16 F. 15, 251 T 155-76 15

I will arise, and go to my father, and will fay unto him, Father, I have finned against heaven and before thee, and am no more worthy to be called thy fon. S. Luke xv. 18, 19.

Enter not into judgment with thy fervant, O Lord; for in thy fight shall no man living be

justified. Pfal. exlini. 2.

If we fay that we have no fin, we deceive ourselves, and the truth is not in us; but if we confess our fins, he is faithful and just to forgive us our fins, and to cleanse us from all unrighteoulness. I S. John i. 8, 9.

Early beloved brethren, the Scripture moveth us, in fundry places, to acknowledge and confess our manifold fins and wickedness; and that we should not diffemble nor cloke them before the face of Almighty God, our heavenly Father; but confess them with an humble, lowly, penitent, and obemay obtain forgiveness of the Amen. 135

fame by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our fins before God, yet ought we most chiefly fo to do, when we affemble and meet together, to render thanks for the great benefits that we have received at his hands, to fet forth his most worthy praise, to hear his most holy word, and to ask those things which are requifite and necessary as well for the body as the foul. Wherefore I pray and befeech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, faying after me.

A general Confession to be said of the whole Congregation, after the Minister, all kneeling.

A Lmighty and most merciful Father, We have erred and strayed from thy ways like loft sheep. We have followed too much the devices and defires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miferable of-fenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and fober life; To dient heart; to the end that we the glory of thy holy Name. incor forestay prants.

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#### RVENING PRAYER.

The Absolution, or Remission of Sins, to be pronounced by the Priest alone, standing; the Peo-

ple fill kneeling.

Lmighty God, the Father A of our Lord Jefus Chrift, who defireth not the death of a finner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers. to declare and pronounce to his people, being penitent, the Absolution and Remission of their fins : He pardoneth and abfolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us befeech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at this prefent, and that the rest of our life hereafter may be pure and holy; fo that at the last we may come to his eternal joy, through Jelus Christ our Lord. Amen.

I Then the Minister shall kneel, and fay the Lord's Prayer; the People also kneeling, and repeating it with him.

UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the Power, and the Glory, For ever and ever. Amen.

I Then likewife be Shall fay, O Lord, open thou our lips, . Anfav. And our mouth fliall thew forth thy praise. Amen.

Prieft. O God make fpeed to fave us! It irran bus encirs:

Anfav. O Lord, make hafte to help user to mid distancer bas

Here all flanding up, the Priest Shall fay,

Glory be to the Father, and to the Son : and to the Holy Ghoft and hand sale to entorent

Anfaul As it was in the beginning, is now, and ever shall be: world without end. Amen.

Prieft. Praise ye the Lord. Anfav. The Lord's Name be praised.

Then Shall be faid or Jung the Psalms in order as they are appointed. Then a leffon of the Old Testament, as is appointed: And after that; Magnificat (or the Song of the bleffed Virgin Mary) in English, as followeth.

Magnificat. S. Luke i. 46.

I Y foul doth magnify the VI Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blefied: States of

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations: on

He hath shewed strength with his arm t he hath feathered the proud in the imagination of their hearts, daring for birout

He hath put down the mighty from their feat; and hath exalted the humble and meek,

He hath filled the hongry with good things stand the mich he hath fent empty awayso year

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## EVENING PRAYER.

hath holpen his fervant Ifrael: as he promifed to our forefathers, Abraham and his feed for ever.

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Glory be to the Father, &c. As it was in the beginning, &c.

To else this Psuhm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psulms.

Cantate Domino. Pfal. xcviii.

O Sing unto the Lord a new fong: for he hath done marvellous things.

With his own right hand, and with his holy arm: bath he gotten himself the victory.

The Lord declared his falvation: his righteoutness hath he openly shewed in the fight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving;

With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

Let the fea make a noise, and all that therein is: the round world and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, &c. As it was in the beginning, &c.

Then a leffon of the New Tftament, as it is appointed: And after that, Nunc dimittis (or the Song of Simeon) in English, as followeth.

Nunc dimittis. S. Luke ii. 29.

ORD, now lettest thou thy fervant depart in peace:

For mine eyes have feen : thy

falvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Ifrael.

As it was in the beginning, &.

I Or elfe this Pfalm; except it be on the Twelfth Day of the Month.

Deus misereatur. Pfal. lxvii.

OD be merciful unto us, and blefs us: and fhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy faving health

among all nations.

Let the people praise thee, O God: yea, let all the people praise thee,

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people

praise thee.

Then shall the earth bring forth her increase; and God, even our own God, shall give us his bleffing.

God shall blefs us: and all the ends of the world shall fear him.

As it was in the beginning, &c.

#### EVEVING PRAYER.

Then shall be said or sung the Then the Priest, standing up,
Apostles Greed by the Minister Shall say, and the People, flanding.

Believe in God the Father Almighty, Maker of Hea-

ven and earth:

And in Jeius Chrift his only Son our Lord; Who was conceived by the Holy Ghost, Born of the virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead; He afcended into heaven, and fitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholick Church; The Communion of Saints; The forgiveness of fins; The refurrection of the body; And the

life everlasting. Amen.

And after that, thefe prayers following, all devoutly kneeling; the Minister first pronouncing with a loud Voice.

The Lord be with you. Anfav. And with thy fpirit.

Minift. Let us pray. Lord have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Then the Minister, Clerks, and Prayer with a loud Voice.

OR Father which art in

heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespals against us: And lead us not into temptation; But deliver us from evil. Amen.

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O Lord, fliew thy mercy upon us.

Answer. And grant us thy falvation.

Priest. O Lord, fave the King. Anfav. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers

with righteouiness.

Anfav. And make thy chosen people joyful.

Prieft. O'Lord, fave thy people. Anfav. And blefs thine inhe-

ritance. Prieft. Give peace in our time,

O Lord. Answ. Because there is none other that fighteth for us, but only thou, O God.

Prieft. O God, make clean out

hearts within us.

Anfav. And take not thy Holy Spirit from us.

Then Shall follow three Collects; the first of the Day; the second for Peace; whe third for Aid against all Perils, as bereafter followeth: Which two last Colletts Shall be daily faid at Evening Prayer, without Alteration.

The second Collect at Evening Prayer.

God, from whom all hely O defires, all good counfels, and all just works do proceed; Give unto thy fervants that peace which the world cannot give; that both our hearts may be fet to obey thy command-ments, and also that by thee we being defended from the fear of our enemies, may pals our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

#### EVENING PRAYER.

The third Collect, for Aid Royal Family: endue them against all Perils. with thy Holy Sprit; enrich

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Ighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. Amen.

In Choirs and Places sobere they fing, here followeth the Anthem.

A Prayer for the King's Majesty. O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doft from thy throne behold all the dwellers upon earth; Most heartily we befeech thee, with thy favour to behold our most gracious Sovereign Lord King GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteoutly with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enomies: and finally, after this life, he may attain everlasting joy and felicity, through Jefus

A Prayer for the Royal Eamily,
A Lmighty God, the fountain
of all goodness, we humbly beseech thee to bless our gracious Queen CHARLOTTR,
his Royal Highness George
Prince of Wales, and all the

Amen.

Christ our Lord.

Royal Family: endue them with thy Holy Sprit; enrich them with thy heavenly grace; profper them with all happiness; and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

A Prayer for the Clergy and People.

A Lmighty and everlafting God, who alone workelt great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their Charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

A Prayer of St. Chrysostom.

A Lmighty God, who hast given us grace, at this time, with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

THE grace of our Lord Jefus Chrift, and the love of God, and the fellowship of the Holy Ghost, be with us all ever-more. Amen.

and one mounterenended. I co-count,

Here endeth the Order of Evening Prayer throughout the Tear.

Tupon these Feasts; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Witsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or faid at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and People standing.

Quicunque vult.

Hofoever will be faved:
before all things it is
necessary that he hold the Ca-

tholick Faith.

Which Faith, except every one do keep whole and undefiled: withou doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in

Unity:

Neither confounding the Perfons: nor dividing the Sub-

For there is one Person of the Pather, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Choft, is all one: the glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the

Holy Ghoft.

The Father uncreate, the Son uncreate: and the Holy Ghoft uncreate.

The Father incromprehenfible, the Son incromprehenfible: and the Holy Ghost incomprehenfible.

The Father eternal, the Son eternal: and the Holy Ghoft

eternal;

And yet they are not three

eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty; and the Holy Ghost Almighty; ь

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And yet they are not three Almighties: but one Almighty. So the Father is God, the Son is God: and the Holy Ghoff is God;

And yet they are not three

Gods but one God to to

Lord, the Son Lord and the Holy Choft Lord;

And yet not three Lords:

but one Lord;

For like as we are compelled by the Christian verity to acknowledge every Person by himfelf to be God and Lord;

So are we forbidden by the Catholick Religion: to fay, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghoft, not three Holy Ghofts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So

aforefaid: the Unity in Trinity and the Trinity in Unity, is to be worthipped; a vit vit : 11.

He therefore that will be faved: must thus think of the

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Trinity.

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Furthermore, it is necessary to everlatting falvation : that he also believe rightly the Incarnation of our Lord Jefus Christy but , and belowed a

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and

human flesh subfisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who, although he be God and Man: yet he is not two,

but one Christ.

One; not by conversion of the Godhead into flesh: but without end. Amen.

So that in all things, as is by taking of the Manhood inte God : ms , acom o

> One altogether; not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one Man: so God

and Man is one Christ;

Who fuffered for our falvation : descended into hell, rose again the third day from the dead;

He ascended into heaven, he fitteth on the right hand of the Eather, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rife again with their bodies: and shall give account for

their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlafting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be faved.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be : world :

Here followeth the LITANY, or General Supplication, to be fung or faid after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other Times, when it shall be commanded by the Ordinary.

have mercy upon us miferable finners.

O God the Father of heaven: bave mercy upon us miserable finners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the Jinners.

God the Father of heaven: | quorld: bave merey upon us miserable sinners.

O God the Holy Ghoft, proceeding from the Eather and the Son: have mercy upon us miserable finners.

O God the Holy Ghoft, proceeding from the Father and the Son; bave mercy upon us miserable

O holy

Trinity, three persons, and one God: have mercy upon us mi-serable sinners.

O boly, bleffed, and glorious Trinity, three persons, and one God: have mercy upon us mise-

rable finners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our fins; fpare us, good Lord, fpare thy people, whom thou haft redeemed with thy most precious, blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil, from thy weath, and from everlasting damnation.

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrify; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly fin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all fedition, privy confpiracy, and rebellion; from all falle doctrine, herefy, and schism; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Bap-

holy, bleffed, and glorious tifm, Fafting, and Temptation,

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By thine Agony and bloody Sweat; by thy Cross and Paifion; by thy precious Death and Burial; by thy glorious Refurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We finners do befeech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We befrech thee to hear us, good

Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righte-ousness and holiness of life, thy servant GEORGE, our most gracious King and Governor;

We befeech thee to bear us, good

Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever feek thy honour and glory;

We befeech thee to hear us, good

Lord

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We befeech thee to hear us, good

Lord.

That it may please thee to bless and preserve our gracious Queen Charlotte, his Royal Highness George Prince of Wales, and all the Royal Family;

We befeech thee to bear is, good

Lord.

That

That it may pleafe thee to illuminate all Bishops, Priests, and Deacons, with true knowledge, and understanding of thy Word: and that both by their preaching and living they may set it forth, and shew it accordingly;

We befeech thee to bear us, good

Lord.

That it may please thee to endue the Lords of the Council, and all the nobility with grace, wisdom, and understanding;

We befeech thee to bear us, good

Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We befeech thee to bear us, good

Lord.

That it may please thee to bless and keep all thy people;

We befeech thes to bear us, good

Lord.

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That it may please thee to give to all nations unity, peace, and concord;

We befeech thee to hear us, good

Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We befeech thee to bear us, good

Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We befeech thee to hear us, good

Lerd.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good

Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and sinally to beat down Satan under our feet;

We befeech thee to hear us, good

Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation;

We befeech thee to hear us, good

Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We befeech thee to bear us, good

Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We befeech thee to hear us, good

Lord.

That it may pleafe thee to have mercy upon all men;

We befeech thee to bear us, good

Lord.

That it may please thee to forgive our enemies, persecutors, and flanderers, and to turn their hearts;

We befeech thee to bear us, good

Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We befeech thee to hear us, good

Lord.

That it may please thee to give us true repentance, to for-

give

pive us all our fins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We befeech thee to hear us, good

Lord.

Son of God: we befeech thee to hear us.

Son of God : we befeech thee to

bear us.

O Lamb of God: that takest away the fins of the world;

Grant us thy peace. O Lamb of God: that takest away the fins of the world; Have mercy upon us.

O Chrift, hear us.

O Christ, bear us. Lord, have mercy upon us.

Lord, bave mercy upon us. Chrift, have mercy upon us. Christ, bave mercy upon us.

Lord, have mercy upon us. Lord, bave mercy upon us.

Then shall the Priest, and the People with him, say the Lord's Prayer.

UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done in Earth, As it is in Heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespals against us; And lead us not into temptation, But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our fins.

Anfav. Neither reward us after our iniquities.

I Let us pray.

God, merciful Father, that despisest not the fighing of a contrite heart, nor the defire of such as be forrow- graciously hear us, O Lord Christ.

ful; Mercifully affift our prayers that we make before thee in all our troubles and adverfities, whenfoever they opprels us: and graciously hear us, that those evils, which the craft and fubtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed; that we, thy servants, being hurt by no perfecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arife, belp us, and deliver us for thy Name's fake.

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God, we have heard with our ears, and our Fathers have declared unto us, the noble works that thou didft in their days, and in the old time before them.

O Lord, arise, belp us, and deliver us for thine Honour.

Glory be to the Father, and to the Son; and to the Holy Ghoft:

Answ. As it was in the beginning, is now, and ever shall be: world without end. men.

From our enemies defend us, O Christ.

Graciously look upon our afflic-

Pitifully behold the forrows of our hearts.

Mercifully forgive the fins of thy people.

Favourably with mercy hear our prayers.

O Son of David, bave mercy upon us. Both now and ever vouchfafe

to hear us, O Christ.

Graciously bear us, O Christ;

#### PRAYERS.

Priest. O Lord, let thy mercy be shewed upon us;

Anwfer. As we do put our

trust in thee.

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#### I Let us pray.

O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most rightcously have deserved; and grant, that in all our troubles we may put our whole trust and considence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate Jesus Christ our Lord. Amen.

A prayer of S. Chryfostom.

A Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting.

Amen.

THE Grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the LITANY.

# PRAYERS and THANKS GIVINGS, upon feveral Occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

#### PRAYERS.

T For Rain.

Oby thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

T For fair Weather.

Almighty Lord God, who for the fin of man didft

once drown all the world, except eight persons, and af-terward of thy great mercy didft promife never to deftroy it so again; We humbly be-feech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt fend us fuch weather, as that we may receive the fruits of the earth in due feafon; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jefus Christ our Lord. Amen.

In the time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and sishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapaess and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the Holy Ghost, be all honour and glory now and for ever. Amen.

¶ Or this.

God, merciful Father, who in the time of Elisha the prophet, didft fuddenly in Samaria turn great scarcity and dearth into plenty and cheapnels; Have mercy upon us, that we, who are now for our fins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jefus Christ our Lord. Amen.

In the time of War and Tumulte.

Almighty God, King of all Kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their

malice, and confound their devices; that we, being armed with thy defence, may be preferved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jefus Chrift our Lord. Amen.

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In the time of any common Plague or Sickness.

Almighty God, who in thy wrath didft fend a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David, didft flay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy, didft fave the rest; Have pity upon us miferable finners, who now are vifited with great fickness and mortality; that like as thou didft then accept of an atonement, and didft command the deftroying Angel to cease from punishing; fo it may now please thee to withdraw from us this plague and grievous fickness, through Jesus Christ our Lord. Amen.

In the Ember Weeks, to be faid every day, for those that are to be admitted into Holy Orders.

A Lmighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy slock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of sit persons to serve in the sacred Ministry of thy Church. And

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to those which shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.

#### ¶ Or this.

Lmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly befeech thee, to all those who are to be called to any office and administration in the same; and fo replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ferve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

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¶ A Prayer that may be said after any of the former.

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our fins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. Amen.

A Prayer for the bigh Court of Parliament, to be read during their Seffion.

MOST gracious God, we humbly befeech thee, as for this Kingdom in general, fo especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou

wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the fafety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be fo ordered and fettled by their endeavours, upon the best and furest foundations, that peace and happinels, truth and justice, religion and piety may be eftablished among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.

God, the Creator and Preferver of all mankind, we humbly befeech thee for all forts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy faving health unto all Nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteoulness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted or diffreffed in mind, body, "This to be or eftate; ["effecially faid when any defire the "This to be those, for aubom our Prayers of the prayers are defired: | Congregation : that it may please thee to comfort and relieve them, according to their several necessities; | issue out of all their afflictions: giving them patience under | And this we beg for Jesus Christ their fufferings, and a happy his fake. Amen.

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#### THANKSGIVINGS.

A general Thanksgiving.

A Lmighty God, Father of all mercies, we thine unworthy fervants do give thee most humble and hearty thanks for all thy goodness and lovingkindness to us, and to all men;

[ \* particularly to This to be those, who desire faid when any now to offer up that have been their praises and prayed for, defire to return thankfgivings for praise. thy late mercies vouchsafed

them.] We blefs thee for our ereation, prefervation, and all the bleffings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jefus Chrift; for the means of grace, and for the hope of glory. And we befeech thee, give us that due fense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy ser-vice, and by walking before thee in holiness and righteoufness all our days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

#### ¶ For Rain.

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may

bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy fervants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

#### T For fair Weather.

O Lord God, who hast just-ly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haft relieved and comforted our fouls by this feafonable and bleffed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy lovingkindness from generation to generation, through Jesus Christ our Lord. Amen.

#### I For Plenty.

Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and fcarcity into cheapness and plenty; We give thec humble thanks for this thy fpecil bounty; befeeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

1 For

#### THANKS GIVINGS.

Ter Peace and Deliverance from our enemies.

Almighty God, who art a ftrong tower of defence unto thy fervants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; befeech-ing thee still to continue such thy mercies towards us, that all the world may know that thou art our. Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

¶ For restoring Publick Peace at Home.

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Eternal God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appeale the feditious tumults which have been lately raifed up amongst us; most humbly befeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our facrifice of praise and thanksgiving for these thy mercies towards us, through Jefus Christ our Lord. Amen.

AND STATE OF THE S

Sour Kill cope Text L

¶ For Deliverance from the Plague, or other common Sickness.

Lord God, who haft wounded us for our fins, and confumed us for our tranfgreffions by thy late heavy and dreadful visitation; and how in the midst of judgment remembering mercy, haft redeemed our fouls from the jaws of death; We offer unto thy Fatherly goodness ourselves, our fouls and bodies, which thou haft delivered, to be a living facrifice unto thee, always praifing and magnifying thy mercies in the midft of thy Church, through Jesus Christ our Lord. Amen.

T Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might juffly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet feeing it hath pleafed thee of thy tender mercy, upon our weak and unworthy humiliation, to affwage the contagious fickness wherewith we lately have been fore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the facrifice of praise and thankigiving, lauding and magnifying thy glorious Name for fuch thy prefervation and providence over us, through Jesus Christ our Lord. Amen.

# COLLECTS, EPISTLES, and GOSPELS,

To be used throughout the Year.

Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be faid at the Evening Service next before.

The first Sunday in Advent.

The Collect.

A Lmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

The Epifle. Rom. 13. 8.

WE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou thalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this faying, namely, Thou fhalt love thy neighbour as thyfelf. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of fleep: for now is our fal-

vation nearer, than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provision for the slesh, to fulfil the lusts thereof.

The Gofpel. S. Matth. 21. 1.

X 7 HEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then fent Jefus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loofe them, and bring them unto me. And if any man fay ought unto you, ye shall fay, The Lord hath need of them; and straightway he will fend them. All this was done, that it might be fulfilled which was fpoken by the Prophet, faying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and fitting upon an ass, and a colt the fole of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they fet him thereon. And a very great multitude spread ther

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S. MATTHEW 21, Verle 8.

And a very great multitude spread their garments in y way others out down branchies small trees & strewed them in y way.

their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, faying, Hofanna to the fon of David: Bleffed is he that cometh in the Name of the Lord; Hofanna in the higheft. And when he was come into Jerufalem, all the city was moved, faying, Who is this? And the multitude faid, This is Jesus the Prophet of Nazareth of Galilee: And Jefus went into the temple of God, and cast out all them that fold and bought in the temple, and overthrew the tables of the money-changers, and the feats of them that fold doves, and faid unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The second Sunday in Advent. The Collect.

Deffed Lord, who haft caufed all holy Scriptures to be written for our learning; Grant that we may in fuch wife hear them, read, mark, learn, and inwardly digeft them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou haft given us in our Saviour Jefus Christ. Amen.

The Epistle. Rom. 15. 4.

17 Hatsoever things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and confolation grant you to be like minded one to-

Christ Jesus: that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jefus Chrift. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I fay, that Jefus Christ was a minister of the circumcifion for the truth of God, to confirm the promifesmade unto the Fathers: And that the Gentiles might glorify God for his mercy; as it it is written, For this cause I will confess to thee among the Gentiles, and fing unto thy Name ; And again he faith, Rejoice, ye Gentiles, with his people: And again, Praise the Lord, all ye Gentiles, and laud him all ye people. And again, Efaias faith, There shall be a root of Jesse, and he that shall rife to reign over the Gentiles, in him shall the Gentiles truft. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghoft.

The Gofpel. S. Luke 21. 25.

A ND there shall be signs in and in the stars; and upon the earth distress of nations, with perplexity, the fea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when thefe things begin to come to pass, then look up, and lift up your heads; fer your redemption draweth nigh. And he spake to them a parable, wards another, according to Behold the fig-tree, and all the trees;

trees; when they now shoot | forth, ye fee and know of your own felves that fummer is now nigh at hand. So likewise ye, when ye fee thefe things come to pass, know ye that the kingdom of God is nigh at hand. Verily I fay unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent. The Collect.

O Lord Jefu Christ, who at thy first coming didst send thy mellenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the difobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy fight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

The Epistle. 1 Cor. 4. 1.

E T a man fo account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in flewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of man's judgment: yea, I judge not mine own felf. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the the race that is fet before us, time, until the Lord come, who thy bountiful grace and mercy both will bring to light the hid-may speedily help and deliver both will bring to light the hidden things of darkness, and will us, through the satisfaction of

make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gofpel. S. Matth. 11. 2.

OW when John had heard in the prison the works of Christ, he sent two of his difciples, and faid unto him, Art thou he that should come, or do we look for another? Jefus anfwered and faid unto them, Go, and fhew John again those things which ye do hear and fee: The blind receive their fight, and the lame walk, the lepers are cleanfed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them: And bleffed is he whofoever shall not be offended in me. And as they departed, Jefus began to fay unto the multitudes concerning John, What went ye out into the wilderness to fee? A reed shaken with the wind? But what went ye out for to fee? A man clothed in foft raiment? behold, they that wear foft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I fay unto you, and more than a prophet. For this is he of whom it is written, Behold, I fend my meffenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent. The Collect.

Lord, raise up (we pray thee) thy power, and come among us, and with great might fuccour us; that whereas, thro' our fins and wickedness, we are fore let and hindered in running The Nativity of Christ told to the Sheperds.



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thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory, world without end. Amen.

The Epiftle. Phil. 4. 4.

R Ejoice in the Lord alway, and again I fay, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and fupplication, with thankf-giving, let your requefts be made known unto God. And the peace of God, which paffeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gofpel. S. John I. 19.

THIS is the record of John, when the Jews fent Priefts and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he faith, I am not. Art thou that Prophet? And he answered, No. Then faid they unto him, Who art thou? that we may give an answer to them that fent us: What fayest thou of thyfelf? He faid, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as faid the prophet Esaias. And they which were fent, were of the Pharifees. And they asked him, and faid unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John an-fwered them, faying, I baptize with water: but there flandeth one among you, whom ye know not: He it is who coming after me, is preferred before me, whose shoes latchet I am not

worthy to unloofe. These things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called Christmas-day.

The Collect.

A Lmighty God, who haft given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. Amen.

The Epifle. Heb. 1. 1.

**TOD**, who at fundry times and in divers manners fpake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: who being the brightness his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our fins, fat down on the right hand of the Majesty on high; being made fo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels faid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when

he bringeth in the first begotten into the world, he faith, And let all the angels of God worship him. And of the angels he faith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he faith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou haft loved righteouineis, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish, but thou remainest; and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed; but thou art the fame, and thy years shall not fail.

#### The Gofpel. S. John 1. 1.

N the beginning was the Word, and the Word was with God, and the Word was God. The fame was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man fent from God, whose name was John: The fame came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was fent to bear witness of that light. That was the true light, which lighteneth every man that cometh into the world. He was in the world,

and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the tons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

# Saint Stephen's Day. The Collect.

RANT, O Lord, that in all J our fufferings here upon earth, for the testimony of thy truth, we may ftedfaftly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghoft, may learn to love and blefs our perfecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O bleffed Jefus, who ftandeft at the right hand of God to fuccour all those that fuffer for thee, our only Mediator and Advo-Amen.

Then shall follow the Collect of the Nativity; which shall be said continually unto Newyear's Eve.

For the Bpifile. Acts 7. 55.

STephen being full of the Holy Ghoft, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, Behold, I see the heavens opened,

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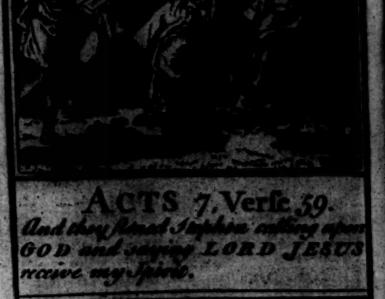
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The Stoneing of Stephen the Protomartyr.





SAINT TOHN.

Naming lived to a great age he died at late file 68 years after our Lords Posion and was there buried

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opened, and the Son of man ftanding on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and caft him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and faying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this fin to their charge. And when he had faid this, he fell afleep.

The Gofpel. S. Matth. 23. 34.

BEhold, I fend unto you pro-phets, and wife-men, and fcribes; and fome of them ye shall kill and crucify; and some of them shall ye scourge in your fynagogues, and persecute them from city to city; that upon you may come all the righteous. blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, fon of Barachias, whom ye flew between the temple and the altar. Verily I fay unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the propets, and ftonest them which are fent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I fay unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

Saint John the Evangelist's Day.

The Collect.

MErciful Lord, we befeech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epiftle. I S. John I. I.

THAT which was from the beginning, which we have heard, which we have feen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have feen it, and bear witness, and fhew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have feen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the meffage which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we fay that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanfeth us from all fin. If we fay that we have no fin, we deceive ourselves, and the truth is not in us. If we confess our fins, he is faithful and just to forgive

from all unrighteousness. If we say that we have not sinned, we make him a liar, and his Word is not in us.

The Gofpel. S. John 21. 19.

TEfus faith unto Peter, Follow Then Peter turning me. about, feeth the disciple whom Jefus loved, following; which also leaned on his break at supper, and faid, Lord, which is he that betrayeth thee? Peter feeing him, faith to Jesus, Lord, and what shall this man do? Jefus faith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this faying abroad among the brethren, That that disciple should not die: yet Je-fus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents Day.
The Collect.

Almighty God, who out of the mouths of babes and fucklings haft ordained trength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord, Amen.

For the Epifle. Rev. 14. 1.

T Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps : and they fung as it were a new fong before the throne, and before the four beafts, and the elders; and no man could learn that fong, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins : thefe are they which follow the Lamb whitherfoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gofpel. S. Matth. 2. 13.

THE Angel of the Lord apl peareth to Joseph in a dream, faying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will feek the young child to deftroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, faying, Out of Egypt have I called my Son. Then Herod, when he faw that he was mocked of the wife men, was exceeding wroth; and fent

The Murther of the Innocents by Herod.



S. MATTHEW? Verle 16
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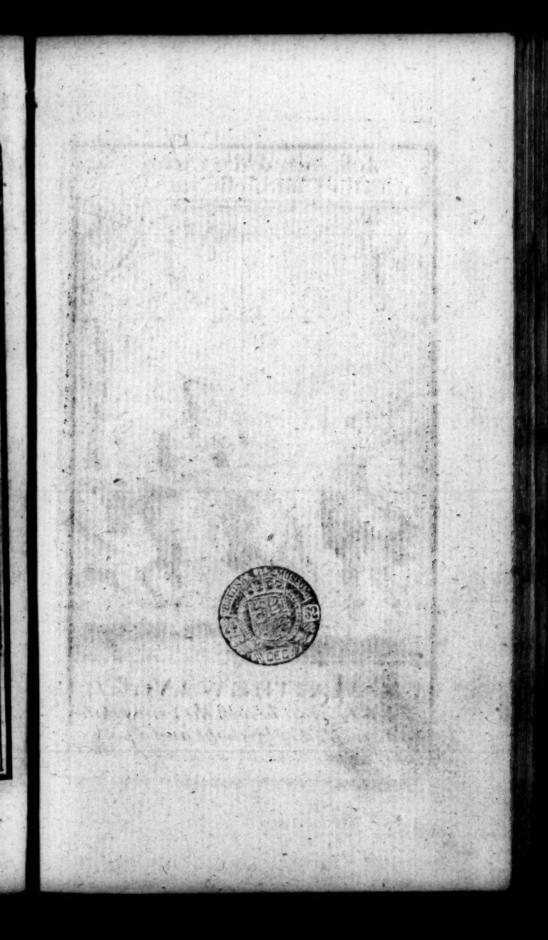


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The Angel appears to Joseph in a Dream.



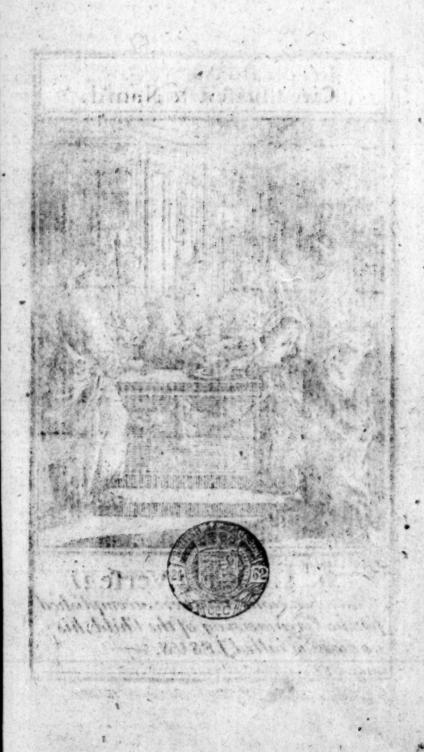
MATTHEW I Verse 20
(But while he thought on these
things if Angel of y Lord appeared unto him in a Dream



Joseph and Mary retire with the Child Jesus into Egypt.



STMATTHEW 2, Verse 14
When he arose he took the young child
and his. Mother by night and departed
into Egypt.



JESUS Circumcifed & Nam'd.



S. LUKE 2 Verte 21

And when eight days were accomplished for the Circumcising of the Child his name was called JESUS.

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Sunday after Christmas, and the Circumcifion of Christ.

fent forth, and flew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wife men. Then was fulfilled that which was fpoken by Jeremy the prophet, faying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-day. The Collect.

Lmighty God, who haft given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the fame our Lord Jefus Chrift, who liveth and reigneth with thee and the fame Spirit ever, one God, world without end. Amen.

The Epifle. Gal. 4. 1. YOW I say, that the heir as long as he is a child, differeth nothing from a fervant, though he be Lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God fent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of fons. And because ye are sons, God hath fent forth the Spirit of his Son

into your hearts, crying, Abba, Father, Wherefore thou art no more a fervant, but a fon; and if a fon, then an heir of God through Christ.

The Gofpel. S. Matth. 1. 18. THE birth of Jesus Christ was on this wife: When as his mother Mary was espoufed to Joseph, (before they came together,) she was found with child of the Holy Ghoft. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, faying, Joseph thou fon of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghoft: And she shall bring forth a Son, and thou shalt call his Name Jesus; for he shall fave his people from their fins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, faying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his Name Emmanuel, which being interpreted is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till the had brought forth ber firstborn Son; and he called his Name JESUS.

The Circumcifion of Christ. The Collect.

Lmighty God, who madeft A thy bleffed Son to be circumcifed, and obedient to the law for man; Grant us the true

circumcifion of the Spirit; that I is come to pass, which the Lord our hearts and all our members being mortified from all worldly and carnal lufts, we may in all things obey thy bleffed will, through the fame thy Son Jefus Christ our Lord. Amen.

The Epiftle. Rom. 4. 8.

BLeffed is the man to whom the Lord will not impute fin. Cometh this bleffedness then upon the circumcifion only, or upon the uncircumcifion also? For we fay, that Faith was reckoned to Abraham for righteoufnefs. How was it then reckoned? when he was in circumcifion, or in uncircumcifion? not in circumcifion, but in uncir-cumcifion. And he received the fign of circumcifion, a feal of the righteousness of the faith, which he had yet being uncircumcifed; that he might be the father of all them that believe, though they be not circumcifed; that righteousness might be imputed unto them also: and the father of circumcifion to them who are not of the circumcifion only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcifed. For the promise, that he should be the heir of the world, was not to Abraham, or to his feed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promife made of none effect.

The Gospel. S. Luke 2. 15. ND it came to pais, as the angels were gone away from them into heaven, the shepherds faid one to another, Let us now go even unto Bethschem, and see this thing which the mystery (as I wrote afore

hath made known unto us. And they came with hafte, found Mary and Joseph, and the babe lying in a manger. And when they had feen it, they made known abroad the faying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and feen, as it was told unto them. And when eight days were accomplished for the circumcifing of the child, his Name was called Jefus, which was fo named of the angel before he was conceived in the womb.

The same Collect, Epistle, and Gofpel Shall serve for every day after unto the Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect. God, who by the leading of a ftar didft manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jefus Christ our Lord. Amen.

The Epistle. Ephes. 3. 1. FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the difpensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me

The Adoration of Christ by the Wisemen



S. MATTHEW 2 Verse 11 And when they had openid their Treasure they presented unto him Gifts, Gold, Frankincense and Myrrhe,

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in few words, whereby, when ye and feribes of the people togeread, ye may understand my knowledge in the mystery of Chrift) which in other ages was not made known unto the fons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the fame body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all faints, is this grace given, that I should preach among the Gentiles the unfearchable riches of Christ; and to make all men fee what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jefus Chrift: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jefus our Lord: In whom we have boldness and access with confidence by the faith of him.

The Gospel. S. Matth. 2. 1.

WHEN Jefus was born in Bethlehem of Judea, in the days of Herod the king, bewold, there came wife men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have feen his ftar in the eaft, and are come to worship him. When Herod the king had heard thefe things, he was troubled, and all Jerufalem with him. And when he had gathered all the chief priefts ther, he demanded of them, where Christ should be born. And they faid unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wife men, enquired of them diligently what time the ftar appeared. And he fent them to Bethlehem, and faid, Go, and fearch diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. they had heard the king, they departed; and lo, the ftar which they faw in the east, went before them, till it came and flood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they prefented unto him gifts; gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany. The Collect.

O Lord, we befeech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the fitting in the midst of the doctame, through Jesus Christ our tors, both hearing them, and asking them questions. And all

The Epiftle. Rom. 12. 1.

Befeech you therefore, brethren, by the mercies of God, that ye present your bodies a living facrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I fay, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think foberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the fame office; fo we, being many, are one body in Christ, and every one members one of another.

The Gofpel. S. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feaft of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they fuppoling him to have been in the company, went a day's journey, and they fought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerufalem, feeking him. And it came to pass, that after three days

fitting in the midft of the doctors, both hearing them, and asking them questions. And all that heard him were aftonished at his understanding and anfwers. And when they faw him, they were amazed: and his mother faid unto him, Son, why haft thou thus dealt with us? behold, thy father and I have fought thee forrowing. And he faid unto them, How is it that ye fought me? wift ye not that I must be about my Father's bufiness? And they understood not the faying which he fpake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jefus increased in wisdom, and stature, and in favour with God and man.

The second Sunday after the Epiphany.
The Collect.

A Lmighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epiflle. Rom. 12. 6.

Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophefy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy,

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### Jefus found by his ... Mother fitting among y Doctors



# S. LUKE 2 Verse 46 And it came to pass that afterthree day they found him in the Temple sitting in the midst of the Doctors &c.

Water changd into Wine at the Marriage Feast.



# S. IOHN 2 Verse 7 JESUS saith unto them Fill the water pots with water And they fill? them up to the brime

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with cheerfulness. Let love be I was, (but the servants which without diffimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not flothful in bufiness; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing inftant in prayer; diftributing to the necessity of faints; given to hospitality. Bless them which perfecute you; blefs, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the fame mind one towards another. Mind not high things, but condescend to men of low cstate.

The Gospel. S. John 2. 1.

A ND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jefus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus faith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother faith unto the fervants, Whatsoever he faith unto you, do it. And there were fet there fix water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jefus faith unto them, Fill the waterpots with water. And they filled them up to the brim. And he faith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tafted the water that was made wine, and knew not whence it

drew the water knew,) the governor of the feast called the bridegroom, and faith unto him, Every man at the beginning doth fet forth good wine, and when men have well drunk, then that which is worfe: but thou haft kept the good wine until now. This beginning of miracles did Jefus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The third Sunday after the Epipbany.

The Collect.

Lmighty and everlasting A God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 12. 16.

BE not wife in your own con-ceits. Recompense to no man evil for evil. Provide things honest in the fight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, faith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in fo doing thou shalt heap coals of fire on his head. Be not overcome of evil. but overcome evil with good.

The Gospel. S. Matth. 8. 1.

X THEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and

worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jefus put forth his hand, and touched him, faying, I will, be thou clean. And immediately his leprofy was cleanfed. And Jefus faith unto him, See thou tell no man, but go thy way, shew thyself to the prieft, and offer the gift that Moses commanded, for a testimony unto them. And when Jefus was entered into Capernaum, there came unto him a centurion befeeching him, and faying, Lord, my fervant lieth at home fick of the palfy, grievoully tormented. And Jefus faith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my fervant shall be healed. For I am a man under authority, having foldiers under me: and I fay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my fervant, Do this, and he doeth it. When Jefus heard it, he marvelled, and faid to them that followed, Verily I fay unto you, I have not found so great faith, no not in Israel. And I fay unto you, That many shall come from the east and west, and shall sit down with Abraham, and Ifaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jefus faid unto the centurion, Go thy way, and as thou haft believed, so be it done unto thee. And his fervant was healed in the felf-same hour.

The fourth Sunday after the Epiphany.

The Collect.

God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our

The Epiflle. Rom. 13. 1.

Lord. Amen.

ET every foul be subject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whofoever therefore refifteth the power, refifteth the ordinance of God: and they that refift, shall receive to themselves damnation. For Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the fame: for he is the minifter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the fword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience fake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. The

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And behold there arose a great temper to in is sea insomuch that the ship was covered with the waves but he was afterst

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The Gofpel. S. Matth. 8. 23.

ND when he was entered into a fhip, his disciples followed him. And behold, there arose a great tempest in the sea, infomuch that the ship was covered with the waves: but he was afleep. And his disciples came to him, and awoke him, faying, Lord, fave us, we perish. And he faith unto them, Why are ye fearful, O ye of little faith? Then he arose, and re-buked the winds and the sea, and there was a great calm. But the men marvelled, faying, What manner of man is this, that even the winds and the fea obey him! And when he was come to the other fide into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, fo that no man might pass by that way. And behold, they cried out, faying, What have we to do with thee, Jefus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many fwine, feeding. So the devils befought him, faying, If thou caft us out, fuffer us to go away into the herd of fwine. And he faid unto them, Go. And when they were come out, they went into the herd of fwine: and behold, the whole herd of fwine ran violently down a fteep place into the fea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poffeffed of the devils. And behold, the whole city

when they faw him, they befought him, that he would depart out of their coafts.

The fifth Sunday after the Epiphany.

The Collect.

Lord, we befeech thee to keep thy Church and houfhold continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jefus Christ our Lord. Amen.

The Epiftle. Col. 3. 12

DUT on therefore (as the elect of God, holy and beleved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonithing one another in pfalms, and hymns, and spiritual fongs, finging with grace in your hearts to the Lord. And whatfoever ye do in word or deed, do all in the Name of the Lord Jefus, giving thanks to God, and the Father by him.

The Gofpel. S. Matth. 13. 24.

thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and But while men slept, his enemy

came

came and fowed tares among the world knoweth us not, bethe wheat, and went his way. But when the blade was fprung up, and brought forth fruit, then appeared the tares also. So the fervants of the housholder came, and faid unto him, Sir, didft not thou fow good feed in thy field? From whence then hath it tares? He faid unto them, An enemy hath done this. The fervants faid unto him, Wilt thou then that we go and gather them up? But he faid, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will fay to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The fixth Sunday after the Epipbany.

The Collect.

God, whose bleffed Son was manifested, that he might deftroy the works of the devil, and make us the fons of God, and heirs of eternal life; Grant us, we befeech thee, that having this hope, we may purify ourfelves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghoft, he liveth and reigneth ever, one God, world without end. Amen.

The Epifile. I S. John 3. 1.

D Ehold, what manner of love b the Father hath bestowed upon us, that we should be call-

cause it knew him not. Beloved, now are we the fons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whofoever committeth tranfgreffeth also the law: for lin is the transgression of the law. And ye know that he was manifested to take away our fins; and in him is no fin. Wholoever abideth in him, finneth not: who foever finneth, hath not feen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth fin is of the devil: for the devii finneth from the beginning. For this purpose, the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. S. Matth. 24. 23.

THE N if any man shall say unto you, Lo, here is Chrift, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; infomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall fay unto you, Behold, he is in the defert; go not forth: behold, he is in the fecret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; fo shall also the coming of the Son of man be. For wherefoever ed the fons of God: therefore the carcafe is, there will the cagl med on be o not fhal pow fhal the hear trib they COTT ven, glor ang trur toge win

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not not but brin eagles be gathered together. Im- | that by any means, when I have mediately after the tribulation of those days shall the fun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the fign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall fend his angels with a great found of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

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The Sunday called Septuagefima, or the third Sunday before Lent. The Collect.

Lord, we befeech thee favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jefus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

The Epistle. I Cor. 9. 24.

which run in a race, run NOW ye not, that they all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore fo run, not as uncertainly; fo fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, left

preached to others, I myself should be a cast-away.

The Gofpel. S. Matth. 20. 1.

THE kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he fent them into his vineyard. And he went out about the third hour, and faw others standing idle in the market-place, and faid unto them, Go ye also into the vineyard, and whatfoever is right I will give you. And they went their way. Again he went out about the fixth and ninth hour, and did likewife. And about the eleventh hour he went out, and found others standing idle, and faith unto them, Why stand ye here all the day idle? They fay unto him, Because no man hath hired us. He faith unto them, Go ye also into the vineyard, and whatfoever is right, that shall ye receive. So when even was come, the lord of the vineyard faith unto his fleward, Call the labourers, and give them their hire, beginning from the last And when they unto the first. came that were hired about the eleventh hour, they received every man a peny. But when the first came, they supposed that they should have received more; and they likewife received every man a peny. And when they had received it, they murmured against the good-man of the house, saying, These laft have wrought but one hour, and thou hast made them equal unto us, which have borne the burden

burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday ealled Sexagefima, or the fecond Sunday before Lent.

The Collect.

O Lord God, who feeft that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. Amen.

The Epiflle. 2 Cor. 11. 19.

TE fuffer fools gladly, feeing ye yourselves are wife. For ye fuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I fpeak as concerning reproach, as though we had been weak: howbeit, whereinfoever any is bold, (I fpeak foolishly,) I am bold also. Are they Hebrews? fo am I: are they Ifraelites? fo am I: are they the feed of Abraham? fo am I: are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I floned; thrice I fuffered ship-

wrack; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the fea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in faftings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jefus Chrift, which is bleffed for evermore, knoweth that I lye not.

The Gofpel. S. Luke 8. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable : A fower went out to fow his feed; and as he fowed, fome fell by the way-fide, and it was trodden down, and the fowls of the air devoured it; and some fell upon a rock, and as foon as it was fprung up, it withered away, because it lacked moisture; and fome fell among thorns, and the thorns fprang up with it, and choked it; and other fell on good ground, and fprang up, and bare fruit an hundred-fold. And when he had faid thefe things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he faid, Unto you it is given to know the mysterics

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of the kingdom of God: but to and understand all mysteries, others in parables; that feeing they might not fee, and hearing they might not understand. Now the parable is this: The feed is the word of God; those by the way-fide are they that hear; then cometh the devil, and taketh away the word out of their hearts, left they should believe, and be faved. They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagefima, or the next Sunday before Lent.

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rics of The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghoft, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whofoever liveth is counted dead before thee. Grant this for thine only Son Jefus Chrift's fake. Amen.

The Epistle. I Cor. 13. 1. Hough I speak with the tongues of men and of angels, and have not charity, I am become as founding brafs, or tinkling cymbal: And though have the gift of prophecy,

and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing: And though I beflow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity fuffereth long, and is kind; charity envieth not; charity vaunteth not it felf, is not puffed up, doth not behave it felf unfeemly, feeketh not her own, is not eafily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophefy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I fpake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we fee through a glass darkly; but then face to face: now know in part; but then shall I know even as also I am known, And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gofpel. S. Luke 18. 31.

THEN Jefus took unto him the twelve, and faid unto them, Behold, we go up to Jerufalem, and all things that are written by the prophets concerning the Son of man shall be

accomplished. For he shall be I that we worthily lamenting our delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death; and the third day he shall rife again. And they understood none of these things: and this faying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man fat by the wayfide begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth paffeth by. And he cried, faying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried fo much the more, Thou fon of David, have mercy on me. And Jefus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he faid, Lord, that I may receive my fight. And Jesus said unto him, Receive thy fight; thy faith hath faved thee. And immediately he received his fight, and followed him, glorifying God: And all the people, when they faw it, gave praise unto God.

The first Day of Lent, commonly called Ash-Wednesday. The Collect.

Lmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the fins of all them that are penitent: Create and make countenance: for they dish-

fins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

This Collect is to be read every day in Lent, after the Collect appointed for the Day.

For the Epifle. Joel 2. 12.

URN ye even to me, faith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a bleffing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, fanctify a fast, call a folemn affembly; gather the people, fanctify the congregation, affemble the elders, gather the children, and those that fuck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priefts, the ministers of the Lord, weep between the porch and the altar, and let them fay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. 6. 16.

WHEN ye fast, be not as the hypocrites, of a fad the hypocrites, of a fad in us new and contrite hearts, gure their faces, that they may

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### JESUS Tempted by the Devil.



## S. MATTHEW4 Verse 8

Again the devil taketh him up into an accreding high mountain & sheweth him all the kingdoms of y Horld & the glory of them

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appear unto men to fast. Verily I fay unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in fecret; and thy Father which feeth in fecret, shall reward thee openly. Lay not up for yourselves treafures upon earth, where moth and ruft doth corrupt, and where thieves break through and fical : But lay up for yourselves treasures in heaven, where neither moth nor ruft doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.

## The first Sunday in Lent. The Collect.

O Lord, who for our fake didft fast forty days and forty nights; Give us grace to use fuch abstinence, that our sless being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

#### The Epifle. 2 Cor. 6. 1. .

ther with him, befeech you also, that we receive not the grace of God in vain: (For he faith, I have heard thee in a time accepted, and in the day of falvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) Giving no offence in any thing, that the ministry he not blamed; but in

all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in faftings; by pureness, by know-ledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chaftened, and not killed; as forrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet poffeffing all things.

#### The Gofpel. S. Matth. 4. 1.

HEN was Jefus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fafted forty days and forty nights, he was afterward an-hungred. And when the temper came to him, he faid, If thou be the Son of God. command that these stones be made bread. But he answered and faid, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and fetteth him on a pinnacle of the temple, and faith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a from. Jesus said unto him, It is written

again, Thou shalt not tempt which know not God: that no the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and faith unto him, All these things will I give thee, if thou wilt fall down and wor-Thip me. Then faith Jefus unto him, Get thee hence, Satan; for It is written, Thou shalt wor-Thip the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The second Sunday in Lent. The Collect.

Lmighty God, who feeft A that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our fouls; that we may be defendred from all advertities which may happen to the body, and from all evil thoughts which may affault and hurt the foul, through Jefus Christ our Lord. Amen.

The Epifle. I Theff. 4. 1.

TATE beseech you, brethren, and exhort you by the Lord Jefus, that as ye have re-ceived of us how ye ought to walk, and to pleafe God, fo ye would abound more and more. For ye know what commandments we gave you by the Lord Jefus. For this is the will of God, even your fanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in fanctification and honour; not in the fuft of concupiscence, even as the Oentiles,

man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all fuch, as we also have forewarned you, and teftified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

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The Gospel. S. Matth. 15. 21.

TESUS went thence, and departed into the coafts of Tyre and Sidon. And behold, a woman of Canaan came out of the fame coasts, and cried unto him, faying, Have mercy on me, O Lord, thou fon of David: my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and befought him, faying, Send her away; for the crieth after us. But he answered and faid, I am not fent, but unto the loft sheep of the house of Israel. Then came the and worthipped him, faying, Lord, help me. But he answered and faid, It is not meet to take the children's bread, and to cast it to dogs. And she faid, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and faid unto her, O woman, great is thy faith! be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent. The Collect.

E befeech thee, Almighty God, look upon the hearty defires of thy humble lervants, and firetch forth the

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right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. Almen.

The Epifle. Ephel. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath Loved us, and hath given himself for us, an offering and a facrifice to God, for a fweet-fmelling favour. But fornication and all uncleanness, or covetouiness, let it not be once named amongst you, as becometh faints; neither filthiness, nor foolish-talking, nor jefting, which are not con-venient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perfon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words > for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were fometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth,) proving what is acceptable unto the Lord. And have no fellowthip with the unfruitful works of darkness, but rather reprove them: for it is a shame even to fpeak of those things which are done of them in fecret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he laith, Awake thou that fleepest, and arise from the dead, and Christ shall give thee light.

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The Gofpel. S. Luke 11. 14.

ESUS was cafting out a devil. and it was dumb. And it came to pais when the devil was gone out, the dumb spake; and the people wondered. But fome of them faid, He cafteth out devils through Beelzebub, the chief of the devils. And others tempting him, fought of him a fign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to defolation; and a house divided against a house, falleth. If Satan also be divided against himself. how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your fons caft them out? therefore shall they be your judges. But if I with the finger of God cast out devils. no doubt the kingdom of God When a is come upon you. ftrong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trufted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, feeking rest; and finding none, he faith, I will return unto my house whence I came out. And when he cometh, he findeth it fwept and garnished. Then goeth he and taketh to him feven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worle than the first. D 2

the company lift up her voice, and faid unto him, Bleffed is the womb that bare thee, and the paps which thou haft fuck-But he faid, Yea, rather bleffed are they that hear the word of God, and keep it.

The fourth Sunday in Lent. The Collect.

RANT, we beseech thee, I Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jefus Chrift. Amen.

The Epifle. Gal. 4. 21.

TELL me, ye that defire to be under the law, do ye not hear the law? For it is written, that Abraham had two fons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promife. Which things are an alle-gory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerufalem, which now is, and is in bondage with her children. But Jerusalem, which is above, is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than fhe which hath an hufband. Now we, brethren, as Isaac was, are the disciples to them that were the children of promise. But as set down, and likewise of the

And it came to pass as he spake then, he that was born after the these things, a certain woman of slesh, persecuted him that was born after the Spirit; even fo it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her fon; for the fon of the bond-woman shall not be heir with the fon of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gofpel. S. John 6. 1.

TESUS went over the sea of Galilee, which is the fea of Tiberias. And a great multi-tude followed him, because they faw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he fat with his disciples. And the paflover, a feaft of the Jews, was nigh. When Jefus then lift up his eyes, and faw a great company come unto him, he faith unto Philip, Whence shall we buy bread that thefe may eat? (And this he faid to prove him; for he himfelf knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not fufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, faith unto him, There is a lad here, which hath five barley-loaves, and two fmall fishes: but what are they among fo many? And Jefus faid, Make the men fit down. Now there was much grafs in the place. So the men fat down in number about five thousand. And Jefus took the loaves, and when he had given thanks, he diffributed to the disciples, and

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The Miracle of the five Loaves and two Fishes.

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S. MATTHEW14Verse 11

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unto his disciples, Gather up nothing be loft. Therefore they are called might receive the gathered them together, and promise of eternal inheritance. filled twelve baskets with the fragments of the five barleyloaves, which remained over and above unto them that had eaten. Then those men, when they had feen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The fifth Sunday in Lent. The Collect.

WE befeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and foul, through Jefus Christ our Lord. Amen.

The Epiftle. Hebr. 9. 11.

HRIST being come an igh Prieft of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to fay, not of this building; neither by the blood of goats, and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the un-clean, fanctifieth to the purify- have not known him; but I shall the blood of Christ, who, God, purge your conscience father Abraham rejoiced to see from dead works to serve the my day, and he faw it, and was

fishes, as much as they would. testament, that by means of When they were filled, he said death, for the redemption of the transgressions that were under the fragments that remain, that the first testament, they which

The Gofpel. S. John 8. 46.

JESUS faid, Which of you convinceth me of fin? and if I fay the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and faid unto him. Say we not well, that thou art a Samaritan, and haft a devil? Jefus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that feeketh and judgeth. Verily, verily, I fay unto you, If a man keep my faying, he shall never see death. Then faid the Jews unto him, Now we know that thou haft a devil: Abraham is dead, and the prophets; and thou fayeft, If a man keep my faying, he thall never tafte of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead : whom makeft thou thyfelf? Jefus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye fay, ing of the flesh; how much more know him: and if I should fay, I know him not, I should be a through the eternal Spirit, of- liar like unto you; but I know fered himself without spot to him, and keep his saying. Your liar like unto you; but I know living God? And for this cause glad. Then said the Jews unto he is the Mediator of the new him, Thou art not yet fifty

years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I fay unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jefus hid himfelf, and went out of the temple.

The Sunday next before Easter. The Collect.

A Lmighty and everlafting God, who of thy tender love towards mankind, halt fent thy Son, our Saviour Jefus Chrift, to take upon him our flesh, and to fuffer death upon the cross, that all mankind flould follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his refurrection, through the fame Jefus Christ our Lord. Amen.

The Epifle. Phil. 2. 5.

ET this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a fervant, and was made in the likeness of men: and being found in fashion as a man, he humbled himfelf, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jefus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should con- said Pilate unto him, Hearest fess that Jesus Christ is Lord, to thou not how many things they the glory of God the Father.

The Gofpel. S. Matth. 27. 1.

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TTHEN the morning was come, all the chief priefts and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he faw that he was condemned, repented himself, and brought again the thirty pieces of filver to the chief priefts and elders, faying, I have finned, in that I have betrayed the innocent blood. And they faid, What is that to us? fee thou to that. And he cast down the pieces of filver in the temple, and departed, and went and hanged himself. And the chief priefts took the filver pieces, and faid, It is not lawful for to put them into the treafury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, faying, And they took the thirty pieces of filver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou fayeft. And when he was accused of the chief priefts and elders, he answered nothing. Then witness against thee? And he

answered him to never a word, infomuch that the governor marvelled greatly. Now at that feaft the governor was wont to release unto the people a pri-foner, whom they would. And they had then a notable prifoner, called Barabbas. Therefore when they were gathered together, Pilate faid unto them, Whom will ye that I release unto you? Barabbas, or Jefus which is called Christ? For he knew that for envy they had delivered him. When he was fet down on the judgment-feat, his wife fent unto him, faying, Have thou nothing to do with that just man: for I have fuffered many things this day in a dream because of him. But the chief priefts and elders perfuaded the multitude that they should ask Barabbas, and deftroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They faid, Barabbas. Pilate faith unto them, What shall I do then with Jesus, which is called Chrift? They all fay unto him, Let him be crucified. And the governor faid, Why, what evil hath he done? But they cried out the more, faying, Let him be crucified. When Pilate faw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and faid, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had fcourged Jesus, he delivered him to be crucified. Then the foldiers of

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s, n the governor took Jesus into the common hall, and gathered imto him the whole band of foldiers. And they stripped him, and put on him a fearlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, faying, Hail, king of the Jews! And they spit upon him, and took the reed, and fmote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his crofs. And when they were come unto a place called Golgotha, that is to fay, A place of a fcull, they gave him vinegar to drink mingled with gall: and when he had tafted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And fitting down, they watched him there; and fet up over his head his accufation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that paffed by reviled him, wagging their heads, and faying, Thou that destroyest the temple, and buildest it in three days, fave thyfelf: if thou be the Son of God, come down from the cross. Like-D 4

Likewife also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot fave : if he be the King of Ifrael, let him now come down from the crofs, and we will believe him. He trusted in God; let him de-liver him now, if he will have him: for he faid, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the fixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, faying, Eli, Eli, lama fabachtbani? that is to fay, My God, my God, why haft thou forfaken me? Some of thein that stood there, when they heard that, faid, This man calleth for Elias. And ftraightway one of them ran, and took a fpunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to fave him. Jefus, when he had cried again with a loud voice, yielded up the ghoft. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of faints which flept, aruse, and came out of the graves after his refurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jefus, faw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Rafter. For the Epiffle. Isai. 63. 1.

HO is this that comether
from Edom with deed from Edom with dved garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteoufness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat ? I have trodden the winepress alone, and of the people there was none with me : for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will flain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked. and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought falvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Ifrael, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he faid, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his prefence faved them; in his love, and in his pity he redeemed them,

them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the fea with the shepherd of his flock? Where is he that put his Holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himfelf an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble? as a beaft goeth down into the valley, the Spirit of the Lord caufed him to rest: so didst thou lead thy people, to make thyfelf a glorious Name. Look down from heaven, and behold from the habitation of thy holinefs, and of thy glory: Where is thy zeal, and thy strength, the founding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Ifrael acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlafting. O Lord, why haft thou made us to err from thy ways? and hardened our hearts from thy fear? return for thy fervants fake, the tribes of thine inheritance. The people of thy holi-ness have possessed it but a little while: our adversaries have trodden down thy fanctuary. We are thine: thou never bareft rule over them; they were not called by thy Name.

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y ot r.

The Gofpel. S. Mark 14. 1. A Fter two days was the feaft of the passover, and of unleavened bread: and the chief priefts and the scribes sought how they might take him by craft, and put him to death. But they faid, Not on the feaftday, left there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he fat at meat, there came a woman having an alabafter-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this wafte of the ointment made? for it might have been fold for more than three hundred pence, and have been given to the poor : and they murmured against here And Jesus said, Let her alone; Why trouble ye her? she hath wrought a good work on me; For ye have the poor with you always, and whenfoever ye will, ye may do them good; but me ye have not always. She hath done what the could; the is come aforehand to anoint my body to the burying. Verily I fay unto you, Wherefoever this Gospel shall be preached throughout the whole work this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the to them. And when they hear it, they were glad, and promif-ed to give him money: And he fought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his D S difcidisciples faid unto him, Where wilt thou that we go and prepare, that thou mayest eat the paffover? And he fendeth forth two of his disciples, and faith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him; and wherefoever he shall go in, say ye to the good man of the house, The master faith, Where is the gueft-chamber, where I shall eat the passover with my disciples? And he will shew you a large upperfoom furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had faid unto them : and they made ready the paffover. And in the evening he cometh with the twelve. And as they fat, and did eat, Jesus said, Verily I fay unto you, one of you which eateth with me, shall betray me. And they began to be forrowful, and to fay unto him one by one, Isit I? and another faid, Is it I? And he answered and faid unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and bleffed, and brake it, and gave to them, and faid, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them : and they all drank of it. And he faid unto them, This is my blood of the new testament, which is shed for

of the vine, until that day that I drink it new in the kingdom of God. And when they had fung an hymn, they went out into the mount of Olives. And Jesus faith unto them, All ye shall be offended because of me this night; for it is written, I will fmite the shepherd, and the sheep shall be scattered. But after that I am rifen, I will go before you into Galilee. But Peter said unto him. Although all shall be offended, yet will not I. And Jefus faith unto him, Verily I fay unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, if I should die with thee, I will not deny thee in any wife. Likewife also said they all. And they came to a place which was named Gethsemane: and he faith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be fore amazed, and to be very heavy, and faith unto them, My foul is exceeding forrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are poffible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them fleeping, and faith unto Peter, Simon, Sleepest thou? couldest not thou watch one hour? Watch ye and pray, left ye enter into temptation : The fpirit truly is ready, but the flesh is weak. And again he went amany. Verily I say unto you, I way, and prayed, and spake the will drink no more of the fruit fame words. And when he returned,

turned, he found them affeep lace of the high priest; and again; for their eyes were he sat with the servants, and heavy: neither wist they what warmed himself at the fire. And to answer him. And he cometh the third time, and faith unto them, Sleep on now, and take your reft: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of finners. Rife up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet fpake, cometh Judas, one of the twelve, and with him a great multitude with fwords staves, from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, faying, Whomfoever I shall kiss, that fame is he; take him, and lead him away fafely. And as foon as he was come, he goeth straightway to him, and faith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that flood by, drew a fword, and fmote a fervant of the high prieft, and cut off his ear. And Jefus answered and said unto them, Are ye come out as a-gainst a thief, with swords and with flaves, to take me? I was daily with you in the temple teaching, and ye took me not : but the Scriptures must be fulfilled. And they all forfook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jefus away to the high prieft : and with him were affembled all the chief priefts, and the elders, and the scribes. And Peter followed him afar off, even into the pa-

the chief priefts, and all the council fought for witness against Jesus to put him to death and found none. For many bare false witness against him, but their witness agreed not together. And there arose certains and bare false witness against him, faying, We heard him fay, I will deftroy this temple that is made with hands, and within three days I will build another made without hands. But neither fo did their witness agree together. And the high prieft flood up in the midft, and asked Jefus, faying, Answerest thou nothing? what is it which thefe witness against thee? But he held his peace, and answered nothing. Again the high prieft asked him, and said unto him, Art thou the Christ, the Son of the Bleffed? And Jefus faid, I am; and ye shall see the Son of man fitting on the right hand of power, and coming in the clouds of heaven. Then the high prieft rent his clothes, and faith, What need we any further witnesses? ye have heard the blasphemy; what think ye? and they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to fay unto him, Prophefy; and the fervants did strike bim with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high prieft; and when the faw Peter warming himfelf, the looked upon him, and faid, thou also wast with Jesus of Nazareth. But he denied, faying, I know not, neither understand I boo Des what

that thou fayest. And he went ! out into the porch; and the cock crew. And a maid faw him again, and began to fay to them that stood by, This is one of them. And he denied it again. And a little after, they that flood by faid again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to fwear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept:

Tuesday before Easter. For the Epiftle. Ital. 50. 5.

HE Lord God hath open-I ed mine ear, and I was not rebellious, neither turned away back. I gave my back to the fmiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore thall I not be confounded: therefore have I fet my face like a flint, and I know that I shall not be afhamed. He is near that justifieth me; who will contend with me? Let us fland together : who is mine adverfary? let him come near to me : Behold, the Lord God will help me; who is he that fhall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his fervant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord,

all ye that kindle a fire. compass yourselves about with sparks; walk in the light of your fire, and in the fparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in forrow.

The Gospel. S. Mark 15. 1.

N. D. ftraightway in the morning, the chief priefts held a confultation with the elders and scribes, and the whole council, and bound Jefus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the fews? And he answering, faid unto him, Thou fayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, faying, Answerest thou nothing? Behold how many things they witness against thee. But Jefus yet answered nothing: fo that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they defired. And there was one named Barabbas, which lay bound with them that had made infurrection with him, who had committed murder in the infurrection. And the multitude crying aloud, began to defire him to do as he had ever done unto them. But Pilate answered them, faying, Will ye that I release unto you the King of the Jews? (for he knew that the chief priefts had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye gall the King of the ruft in the Name of the Lord, Jews? and they cried out again, and flay upon his God. Behold, Crucify him. Then Pilate faid unto

unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jefus, when he had fcourged him, to be crucified. And the foldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to falute him, Hail, King of the Jews! And they fmote him on the head with a reed, and did fpit upon him, and bowing their knees, worthipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which faith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their

destroyest the temple, and buildeft it in three days, fave thyfelf, and come down from the cross. Likewise also the chief priefts mocking, faid among themselves, with the scribes, He faved others; himself he cannot fave. Let Christ the King of Ifrael defeend now from the crofs, that we may fee and believe. And they that were crucified with him, reviled him. when the fixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jefus cried with a loud voice, faying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why haft thou forfaken me? And fome of them that flood by, when they heard it, faid, Behold, he calleth Elias. And one ran and filled a fpunge full of vinegar, and put it on a reed, and gave him to drink, faying; Let alone; let us fee whether Elias will come to take him down. And Jefus cried with a loud voice, and gave up the ghoft. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghoft, he faid, Truly this man was the Son of God.

Wednesday before Baster. The Epistle. Hebr. 9. 16.

crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which faith, And he was numbered with the tranfgreffors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that

without blood: for when Mofes had fpoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyffop, and sprinkled both the book and all the people, faying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he fprinkled likewise with blood both the tabernacle, and all the veffels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necesfary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better facrifices than these. For Christis not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the prefence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared to put away fin by the facrifice of himfelf. And as it is appointed unto men once to die, but after this the judgment: fo Christ was once offered to bear the fins of many; and unto them that look for him, shall he appear the fecond time without fin unto falvation.

The Gofpel. S. Luke 22. 1.

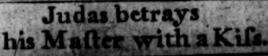
TOW the feast of unleavened bread drew nigh, which

how they might kill him; for they feared the people. Then entered Satan into Judas furnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priefts and captains how he might betray him unto them. And they were glad, and covenanted to give him mone; And he promised, and fought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the paffover must be killed. And he sent Peter and John, faying, Go, and prepare us the paffover, that we may eat. And they faid unto him, Where wilt thou that we prepare? And he faid unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in a And ye shall fay unto the goodman of the house, The Master faith unto thee, Where is the gueft-chamber, where I shall eat the paffover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had faid unto them: and they made ready the paffover. And when the hour was come, he fat down, and the twelve Apostles with him. he faid unto them, With defire I have defired to eat this paffover with you before I fuffer. For I fay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and faid, Take this, and ed bread drew nigh, which divide it among yourselves. For is called the Passover. And the I say unto you, I will not drink chief priests and scribes sought of the fruit of the vine, until the

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## S. MATTHEW 26 Verse 48 Now he that betrayed him gave them a sign saying whom sever I shall his that same is he hold him fast

kingdom of God shall come. I And he took bread, and gave thanks, and brake it, and gave unto them, faying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, faying, This cup is the new testament in my blood, which is flied for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth, as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a ftrife among them, which of them should be accounted the greateft. And he faid unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth ferve. For whether is greater, he that fitteth at meat, or he that ferveth? is not he that fitteth at meat? But I am among you, as he that ferveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and fit on thrones, judging the twelve tribes of Ifrael. And the Lord faid, Simon, Simon, behold, Satan hath defired to have you, that he may fift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy

Lord, I am ready to go with thee, both into prison, and to death. And he faid, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he faid unto them. When I fent you without purfe, and fcrip, and shoes, lacked ye any thing? and they faid, Nothing. Then faid he unto them, But now, he that hath a puric. let him take it, and likewise his ferip: and he that hath no fword, let him fell his garment, and buy one. For I fay unto you, That this that is written, must yet be accomplished in me, And he was reckoned among the transgreffors: for the things concerning me have an end. And they faid, Lord, behold, here are two fwords. And he faid unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he faid unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's caft, and kneeled down and prayed, faying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earneftly and his fweat was as it were great drops of blood falling down to the ground. And when he role up from prayer, and was come to his disciples, he found them fleeping for forrow, and faid unto them, Why fleep ye? rife and pray, left ye enter into brethren. And he faid unto him, temptation. And while he yet spake,

bake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kifs him. But Jefus faid unto him, Judas, betrayest thou the Son of man with a kis? When they who were about him faw what would follow, they faid unto him, Lord, shall we smite with the fword? And one of them imote a servant of the high prieft, and cut off his right ear. And Jefus answered and faid, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priefts, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with fwords and staves? When I was daily with you in the temple, ye stretched form no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were fet down together, Peter fat down among But a certain maid beheld him, as he fat by the fire, and earneftly looked upon him, and faid, This man was also with him. And he denied him, faying, Woman, I know him not. And after a little while another faw him, and faid, Thou art also of them. And Peter faid, Man, I am not. And about the space of one hour after, another confidently affirmed, faying, Of a truth this fellow also was with him; for he is a Galilean. And Peter faid, Man, I know not what thou fayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had faid unto him. Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Icfus mocked him, and finote him. And when they had blindfolded him, they ftruck him on the face, and asked him, saying, Prophefy, who is it that fmote thee? And many other things blasphemously spake they against him. And as foon as it was day, the elders of the people, and the chief priefts, and the scribes came together, and led him into their council, faying, Art thou the Christ? tell us. And he faid unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man fit on the right hand of the power of God. Then faid they all, Art thou then the Son of God? And he faid unto them, Ye fay that I am. And they faid, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

The Epifle. 1 Cor. 11. 17.

I htis that I declare unto you, I praise you not; that ye come together, not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. For there must be also herefies among you, that they who are approved, may be made manifest among you. When ye come together there-

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## Peter's Denial of Christ



S. MATTHEW 26 Verse 70
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fore into one place, this is not to | if any man hunger, let him eat eat the Lord's Supper: For in eating, every one taketh before other his own fupper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despife ye the Church of God, and shame them that have not? What shall I fay to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jefus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and faid, Take, eat; this is my body, which is broken for you! this do in remembrance of me. After the same manner also he took the cup, when he had sup-ped, faying, This cup is the new testament in my blood: This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore. whofoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and fo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himfelf, not dif-cerning the Lord's body. For this cause many are weak and fickly among you, and many fleep. For if we would judge ourfelves, we should not be judged. But when we are judged, we are chaftened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to cat, tarry one for another. And

at home; that ye come not together unto condemnation. And the reft will I fet in order when I come.

The Gofpel. S. Luke 23. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tri-bute to Cefar, faying, That he himself is Chrift a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and faid, Thou fayeft it. Then faid Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, faying, He ftirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as foon as he knew that he belonged unto Herod's jurisdiction, he fent him to Herod, who himfelf was also at Jerusalem at that time. And when Herod faw Jefus, he was exceeding glad; for he was defirous to fee him of a long feafon, because he had heard many things of him; and he hoped to have feen some miracle done by him. Then he questioned with him in many words; but he answered him: nothing. And the chief priefts: and feribes flood and vehemently accused him. And Herod with his men of war fet him at nought, and mocked him, and arrayed him in a gorgeous robe, and fent him again to Pilate. And the fame day Pilate and Herod were made friends together;

gether; for before they were at enmity between themselves. And Pilate when he had called together the chief priefts, and the rulers, and the people, faid unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I fent you to him; and lo, nothing worthy of death is done unto him. I will therefore chaftife him, and release him. For of neceffity he must release one unto them at the feaft. And they cried out all at once, faying, Away with this man, and release unto us Barabbas: (who for a certain fedition made in the city, and for murder, was cast in prifon.) Pilate therefore willing to release Jesus, spake again to them. But they cried, faying, Crucify mm, crucify him. And he faid unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chaftise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priefts prevailed. And Pilate gave fentence, that it should be as they required. And he released unto them him that for fedition and murder was cast into prison, whom they had defired; but he delivered Jefus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the crofs, that he might bear it after Jefus. And there followed him

a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, faid, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall fay, Bleffed are the barren, and the wombs that never bare, and the paps which never gave fuck. Then shall they begin to fay to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then faid Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people flood beholding; and the rulers also with them derided him, faying, He faved others; let him fave himself, if he be Christ, the chosen of God. And the foldiers also mocked him, coming to him, and offering him vinegar, and faying, If thou be the King of the Jews, fave thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, faying, If thou be Chrift, fave thyself, and us. But the other answering, rebuked him, faying, Doft not thou fear God, feeing thou art in the same condemnation? And we indeed

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juffly; for we receive the due reward of our deeds, but this man hath done nothing amifs. And he faid unto Jefus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradife. And it was about the fixth hour; and there was darkness over all the earth, until the ninth hour. And the sum was darkened, and the vail of the temple was rent in the midft. And when Jefus had cried with a loud voice, he faid, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghoft. Now when the centurion faw what was done, he glorified God, faying, Certainly this was a righteous man. And all the people that came together to that fight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, flood afar off, beholding thefe things.

GOOD-FRIDAY.
The Collects.

A Lmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

A Lmighty and everlasting God, by whose Spirit the whole body of the Church is governed and fanctified; Receive our supplications and prayers,

which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

Merciful God, who haft' made all men, and hateft nothing that thou haft made, nor wouldeft the death of a finner, but rather that he should be converted, and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, bleffed Lord, to thy flock, that they may be faved among the remnant of the true Ifraelites, and be made one fold under one Shepherd, Jefus Chris our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

The Epifle. Hebr. 10. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those facrifices, which they offered year by year continually, make the comers thereunto perfect : for then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sims. But in those facrifices there is a remembrance again made of fins every year. For it is not possible that the blood of bulls and of goats should take away fins. Wherefore when he cometh into the world, he faith, Sacrifice and offering thou wouldest not, but a body haft thou prepared.

me:

crifices for fin thou haft had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he faid, Sacrifice and offering, and burnt-offerings, and offering for fin thou wouldest not, neither hadft pleafure therein, which are offered by the law; Then faid he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are fanctified, through the offering of the body of Jefus' Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away fins. But this man, after he had offered one facrifice for fins, for ever fat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are fanctified: whereof the Holy Ghost also is a witness to us: For after that he had faid before. This is the covenant that I will make with them after those days, faith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their fins and iniquities will I remember no more. Now where remiffion of these is, there is no more offering for fin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath confecrated for us, through the vail, that is to fay, his flesh; and having an high Priest over the house of God; let us draw near with a true heart, in full affür-

me: In burnt-offerings and facifices for fin thou haft had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, meither hadst pleasure therein, which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which

The Gofpel. S. John 19. 1.

PILATE therefore took Jefus, and scourged him. And the foldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and faid, Hail, King of the Jews! And they smote him with their hands. Pilate therefore went forth again, and faith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate faith unto them, Behold the man! When the chief priests therefore and officers faw him, they cried out, faying, Crucify him, trueify him. Pilate faith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himfelf the Son of God. When Pilate therefore heard that faying, he was the more afraid; and went again into the judgment-hall, and faith unto Jefus, Whence art thou? But Jesus gave him no answer. Then faith Pilate unto him, Speakest thou

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JESUS deliver'd to be scourg'd.



IOHN 19 Verse 1.
Then Rilate therefore took
JESUS and scourged him:

## The Crucifixtion.



STIOHN 19 Verse 18
Where the Jens crucified him and how other with him on either side one and JESUS in the midst.

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thou not unto me? Knowest Then faid the chief priests of thou not that I have power to the Jews to Pilate, Write not, crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: there-fore he that delivered me unto thee hath the greater fin. And from thenceforth Pilate fought to release him: but the Jews cried out, faying, If thou let this man go, thou art not Cefar's friend: Whofoever maketh himfelf a king, speaketh against Cefar. When Pilate therefore heard that faying, he brought Jesus forth, and sat down in the judgment-feat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paffever, and about the fixth hour; and he faith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate faith unto them, Shall I crucify your king? The chief priefts answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jefus, and led him away. And he bearing his cross, went forth into a place called the place of a fcull, which is called in the Hebrew, Golgotha: Where they crucified him, and two other with him, on either fide one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jefus was crucified was nigh to the city: and it was written in He-

The King of the Jews; but that he faid, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the foldiers, when they had crucified Jesus, took his garments, (and made four parts, to every foldier a part) and also his coat: now the coat was without feam, woven from the top throughout. They faid therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which faith, They parted my raiment among them, and for my vefture they did caft lots. These things therefore the soldiers did. Now there flood by the cross of Jesus, his mother, and his mother's fifter, Mary the wife of Cleophas, and Mary Magdalene. When Jefus there-fore faw his mother, and the disciple standing by whom he loved, he faith unto his mother. Woman, behold thy fon. Then faith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this Jefus knowing that all things were now accomplished, that 'the Scripture might be fulfilled, faith, I thirst. Now there was fet a veffel full of vinegar: and they filled a fpunge with vinegar, and put it upon hystop, and put it to his mouth. When Jefus therefore had received the vinegar, he faid, It is finished: And he bowed his head, and gave up the ghoft. The Jews therefore, because it was the preparation, that the bodies should not remain upon the brew, and Greek, and Latin. cross on the sabbath-day, (for

that fabbath-day was an high | fon; which fometime were difday) befought Pilate that their legs might be broken, and that they might be taken away. Then came the foldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jefus, and faw that he was dead already, they brake not his legs. But one of the foldiers with a spear pierced his fide, and forthwith came there out blood and water. And he that faw it bare record, and his record is true: and he knoweth that he faith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture faith, They shall look on him whom they pierced.

EASTER-EVEN. The Collect.

GRANT, O Lord, that as we are baptized into the death of thy bleffed Son our Saviour efus Chrift; fo by continual nortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Epifle. 1 S. Pet. 3. 17. T is better, if the will of God be fo, that ye fuffer for welldoing, than for evil-doing. For Christ also hath once suffered for fins, the just for the unjust; (that he might bring us to God,) being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in pri- He is risen from the dead : so

obedient, when once the longfuffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight fouls, were faved by water. The like figure whereunto, even baptifm, doth also now fave us, (not the putting away the filth of the fleth, but the answer of a good conscience towards God,) by the resurrec-tion of Jesus Christ; who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made fubject unto him.

The Gofpel. S. Matth. 27. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, fitting over against the se-pulchre. Now the next day that followed the day of the preparation, the chief priefts and Pharifees came together unto Pilate, faying, Sir, we remem-ber that that deceiver faid, while he was yet alive, After three days I will rife again. Command therefore that the fepulchre be made fure until the third day, left his disciples come by night and steal him away, and fay unto the people,

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The Resurrection of Christ.



S. LUKE 24 Verse 7
The Son of man must be delivered into if hands of sinfull men & be crucified and third day rife again

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the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

## EASTER-DAY.

At Morning Prayer, instead of the Psalm [O come let us, &c.] these Anthems shall be sung or said.

CHRIST our passover is facrificed for us : therefore

let us keep the feaft;

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of fincerity and truth. I Cor. 5. 7.

CHRIST being raised from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto fin once; but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto fin a but alive unto God through Jesus Christ our Lord. Rom. 6.9.

CHRIST is rifen from the dead: and become the first-fruits of them that slept.

For fince by man came death: by man came also the resurrec-

tion of the dead.

For as in Adam all die: even to in Christ shall all be made alive. I Con. 15. 20.

Glory be to the Father, and to the Son : and to the Holy

Ghoft;

Anfw. As it was in the beginning, is now, and ever shall be: world without end. Amen. The Collect.

A Lmighty God, who through thine only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Ghost ever, one God, world without end. Amen.

The Bpiftle. Col. 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupicence, and covetoufness, which is idolatry: For which things fake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The Gofpel. S. John 20. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them,

They have taken away the Lord | fons; but in every nation, he out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the fepulehre. So they ran both together; and the other disciple did out-run Peter, and came first to the fepulchre; and he stooping down and looking in, faw the linen clothes lying; yet went he not Then cometh Simon Peter following him, and went into the fepulchre, and feeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by Then went in also that itself. other disciple which came first to the fepulchre, and he faw, and believed. For as yet they knew not the Scripture, that he must rife again from the dead. Then the disciples went away again unto their own home.

Monday in Eafter-Week. The Collect.

A Lmighty God, who through fus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly befeech thee, that as by thy special grace preventing us, thou doft put into our minds good defires, fo by thy continual help we may bring the fame to good effect, through Jefus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

For the Epiflle. Acts 10. 34.

PEter opened his mouth, and faid, Of a truth I perceive

that feareth him, and worketh righteousness, is accepted with him. The word which God fent unto the children of Ifrael, preaching peace by Jesus Christ; (he is Lord of all;) that word (I fay) ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jefus of Nazareth with the Holy Ghoft, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerufalem; whom they flew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to teftify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the pro-phets witness, that through his Name, whofoever believeth in him shall receive remission of fins.

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The Gofpel. S. Luke 24. 13.

DEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reafoned, Jesus himself drew near, that God is no respecter of per- | and went with them, But their eyes

one of them, whose name was Cleopas, answering, said unto him; Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he faid unto them, What things? And they faid unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priefts and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel: and befide all this, to-day is the third day fince thele things were done. Yea, and certain women also of our company made us aftonished, who were early at the sepulchre; and when they found not his body, they came, faying, that they had also feen a vition of angels, which faid that he was alive. And certain of them who were with us went to the fepulchre, and found it even so as the women had faid: but him they faw not. Then he faid unto them, O fools, and llow of heart to believe all that the prophets have fpoken! ought not Christ to have fuffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they made as though he would have this falvation fent. For they that

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eyes were holden, that they gone further : but they conshould not know him. And he strained him, saying, Abide faid unto them, What manner with us; for it is towards evenof communications are these, ing, and the ay is far spent. that ye have one to another, as And he went in to tarry with ye walk and are fad? And the them. And it came to pass, as he fat at meat with them, he took bread, and bleffed it, and brake, and gave to them. their eyes were opened, and they knew him, and he vanished out of their fight. And they faid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they role up the fame hour, and returned to Jerusalem, and found the cleven gathered together, and them that were with them, faying, The Lord is rifen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

> Tuesday in Easter-week. The Collect.

A Lmighty God, who through thy only-begotten Son Jefus Christ hast overcome death, and opened unto us the gate of evelatting life; We humbly befeech thee, that as by thy special grace preventing us, thou doft put into our minds good defires, to by thy continual help we may bring the fame to good effect, through Jefus Christ our Lord, who liveth and reigneth with thee and the Holy Ghoft ever, one God, world without end. Amen.

For the Epifle. Acts 13. 26. MEN and brethren, children of the flock of Abraham, drew nigh unto the village and whofoever among you fearwhither they went; and he eth God, to you is the word of

rulers, because they knew him not, nor yet the voices of the prophets which are read every fabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet defired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a fepulchre. But God raifed him from the dead: And he was feen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promife which was made unto the fathers, God hath fulfilled the fame unto us their children, in that he hath raised up Jesus again; as it is also written in the fecond Pfalm, Thouart my Son, this day have I begotten thee. And as concerning that he raifed him up from the dead, now no more to return to corruption, he faid on this wife, I will give you the fure mercies of Wherefore he faith also David. in another Pfalm, Thou shalt not fuffer thine Holy One to fee corruption. For David, after he had ferved his own generation by the will of God, fell on fleep, and was laid unto his fathers, and faw corruption: But he whom God raifed again, faw no corruption. Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of fins: And by him all that believe are justified from all things, from which ye could not be juftified by the law of Moses. Beware therefore, left that come neffes of these things.

dwell at Jerusalem, and their upon you, which is spoken of in the prophets; Behold, ye de-fpifers, and wonder, and perish; for I work a work in your days, a work which ye thall in no wife believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

TESUS himself stood in the midst of them, and faith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had feen a spirit. And he faid unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye fee me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he faid unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he faid unto them, Thefe are the words which I fpake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Pfalms concerning me. Then opened he their understanding, that they might understand the Scriptures; and faid unto them, Thus it is written, and thus it behoved Christ to fuffer, and to rife from the dead the third day; and that repentance and remission of fins should be preached in his Name among all nations, beginning at Jerusalem. And ye are wit-The

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The first and second Sundays after Easter.

The first Sunday after Easter.

The Collect.

A Lmighty Father, who haft given thine only Son to die for our fins, and to rife again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Bpiftle. I S. John 5. 4.

Hatfoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jefus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoft: and thefe three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and thefe three agree in one. If we receive the witnels of men, the witness of God is greater: for this is the witness of God, which he hath teftified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gofpel. S. John so. 19. HE fame day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jefus and flood in the midft, and faith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his fide. Then were the difciples glad when they faw the Lord. Then faid Jefus to them again, Peace be unto you: As my Father hath fent me, even fo fend I you. And when he had faid this, he breathed on them, and faith unto them, Receive ye the Holy Ghoft. Whose-soever fins ye remit, they are remitted unto them; and whose-soever lins ye retain, they are retained.

The fecond Sunday after Eafter.

A Lmighty God, who hast given thine only Son to be unto us both a facrifice for sin, and also an ensample of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epifle. 1 S. Pet. 2. 19.

THIS is thank-worthy, if a man for confcience to ward God endure grief, it iffering wrongfully. For what glory is it, if when ye be to uffeted for your faults, ye the all take it patiently? But if when ye do well, and fuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called:

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ample, that ye should follow his steps: Who did no fin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he fuffered, he threatened not; but committed himself to him that judgeth righteoufly: Who his ownfelf bare our fins in his own body on the tree; that we being dead to fins, should live unto righteousness: by whose stripes ye were healed. For ye were as theep going aftray; but are now returned unto the Shepherd and Bishop of your souls.

The Gofpel. S. John 10. 11. TESUS faid, I am the good fhepherd : the good fhepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the theep are not, feeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and feattereth the flieep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good fhepherd, and know my Theep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.
The Collect.

A Lmight, God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righten is Grant unto all them that are admitted into the fellowship of Christ's

Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epifle. IS. Pet. 2. II. Early beloved, I befeech you as strangers and pilgrims, abstain from sleshly lusts, which war against the foul; having your conversation honest among the Gentiles; that whereas they fpeak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's fake; whether it be to the King, as supreme; or unto governors, as unto them that are fent by him, for the punishment of evildoers, and for the praise of them that do well. For fo is the will of God, that with well-doing ye may put to filence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour the servants of God. all men: Love the brotherhood: Fear God: Honour the King.

The Gofpel. S. John 16. 16.

JESUS faid to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were defirous

firous to ask him, and faid unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye fhall fee me? Verily, verily I fay unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be forrowful, but your forrow shall be turned into joy. A woman, when she is in travail, hath forrow, because her hour is come: but as foon as the is delivered of the child, the remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have forrow: but I will fee you again, and your heart shall rejoice, and your joy no man taketh from you.

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derous The fourth Sunday after Easter. The Collect.

Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

The Epifile. S. James 1. 17.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrather for the

wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your souls.

The Gofpel. S. John 16. 5. ESUS faid unto his disciples, Now I go my way to him that fent me, and none of you asketh me, Whither goest thou? But because I have faid these things unto you, forrow hath filled your heart. Neverthelefs, I tell you the truth; it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you; but if I depart, I will fend him unto you. And when he is come, he will reprove the world of fin, and of righteouties, and of judgment: Of fin, because they believe not on me: Of righteoufnels, because I go to my Father, and ye fee me no more: Of judgment, because the prince of this world is judged. I have yet many things to fay unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatfoever he faall hear, that shall he fpeak : and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore faid I, That he Thall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.
The Collect.

OLord, from whom all good things do come; Grant to us thy humble fervants, that by

thy holy infpiration we may think those things that be good, and by thy merciful guiding may perform the fame, through our Lord Jefus Chrift, Amen.

The Epiftle. S. James 1. 22. DE ye doers of the word, and not hearers only, deceiving your own felves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and ftraightway forgetteth what manner of man he was. But whofo looketh into the perfect law of liberty, and continueth therein: he being not a forgetful hearer, but a doer of the work, this man shall be bleffed in his deed. If any man among you feem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To vifit the fatherless and widows in their affiction, and to keep himself unfpotted from the world.

The Gofpel. S. John 16. 23. Erily, verily I fay unto you, Whatfoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall fhew you plainly of the Father. At that day ye shall ask in my Name: and I fay not unto you, That I will pray the Father for you; for the Father himself loveth you, because ye have

that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we fure, that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jefus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with These things I have spome. ken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

> The Afcention-Day. The Collect.

RANT, we befeech thee, J Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; fo we may also in heart and mind thither afcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoft, one God, world without end. Amen.

For the Epifle. Acts 1. 1. THE former treatife have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that be through the Holy Ghost had given commandments unto the Apostles whom he had chosen: To whom also he shewed himloved me, and have believed felf alive after his passion, by

The Afcention of our Saviour.



S. MARK 16 Verse 19
So then after of Lord had spoken und
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sat at the right hand of God.

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The Asicellion of wed and A NOEC 2011.11 distan to price to the state of the st many infallible proofs; being feen of them forty days, and fpeaking of the things pertaining to the kingdom of God: And being affembled together with them, commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father, which, faith he, Ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, faying, Lord, wilt thou at this time restore again the kingdom to Ifrael? And he faid unto them, It is not for you to know the times or the feafons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghoft is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their fight. And while they looked stedfastly toward heaven, as he went up, behold, two men flood by them in white apparel; which also said, Ye men of Galilee, why fland ye gazing up into heaven? This fame Jesus which is taken up from you into heaven, shall so come in like manner, as ye have feen him go into heaven.

The Gofpel. S. Mark 16. 14.

TESUS appeared unto the eleven as they fat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them

was rifen. And he faid unto them, Go ye into all the world, and preach the Gofpel to every creature. He that believeth, and is baptized, shall be faved; but he that believeth not, shall be damned. And these figns shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up ferpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the fick, and they shall recover. So then after the Lord had fpoken unto them, he was received up into heaven, and fat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with figns following.

Sunday after Ascension-Day. The Collect.

God the King of glory, who haft exalted thine only Son Jefus Christ with great triumph unto thy kingdom in heaven; We befeech thee, leave us not comfortless; but send to us thine Holy Ghoft to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghoft, one God, world without end. Amen.

The Epifile. I S. Pet. 4. 7.

THE end of all things is at hand; be ye therefore fober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multi-tude of sins. Use hospitality one to another without grudging. which had feen him after he As every man hath received the

gift, even fo minister the same one to another, as good flewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jefus Christ; to whom be praise and dominion for ever and ever. Amen. The Gofpel. S. John 15. 26. and part of the 16th Chapter.

WHEN the Comforter is come, whom I will fend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. Thefe things have I spoken unto you, that ye should not be offended. They shall put you out of the fynagognes: yea, the time cometh, that whofoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me: but these things have I told you, that when the time shall come, ye may remember that I told you of them.

WHIT-SUNDAY. The Collect.

YOD, who as at this time didft teach the hearts of thy faithful people, by the fending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jefus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epifle. Acts 2. 1.

X7HEN the day of Pentecch wasfully come, they were all with one accord in one place: And fuddenly there came a found from heaven, as of a ruthing mighty wind, and it filled all the house where they were fitting. And there appeared unto them cloven tongues, like as of fire, and it fat upon each of them: And they were all filled with the Holy Ghoft, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them fpeak in his own language. And they were all amazed, and marvelled, faying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Melopotamia, and in Judea, and Cappadocia, in Pontus and Afia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. S. John 14. 15. TESUS faid unto his disciples, J If ye love me, keep my commandments: And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because

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The holy Spirit visibly desends on v Apostles



ACTS 2 Verse 23 And suddenly there came a sound from heaven as of a rushing might by wind and it filled all y house where they were sitting.

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because it feeth him not, neither | before it come to pass, that when knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world feeth me no more; but ye see me : because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him. Judas faith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jefus answered and faid unto him, If a man love me, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my fayings: and the word which ye hear, is not mine, but the Father's which fent me. These things have I fpoken unto you, being yet prefent with you. But the Comforter, which is the Hely Ghoft, whom the Father will fend in my Name, he shall teach you all things, and bring all things to your remembrance, whatfoever I have faid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I faid unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater

it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cemeth, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even fo I do.

Monday in Whitfun-Week.

The Collect.

YOD, who as at this time I didft teach the hearts of thy faithful people, by the fending to them the light of thy holy Spirit; Grant us by the fame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jefus our Saviour; who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epifle. Acts 10. 34.

THEN Peter opened his mouth and faid, Of a truth I perceive that God is no refpecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Ifrael, preaching peace by Jefus Chrift (he is Lord of all;) that word, I fay, ye know, which was published throughout all Judea, and began from Galilee, after the Baptism which John preached: How God anointed Jefus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witneffes of all things which he did, than I. And now I have told you both in the land of the Jews, and

in Jerufalem; whom they flew, and hanged on a tree: Him God raifed up the third day, and thewed him openly; not to all the people, but unto witneffes chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whofoever believeth in him, shall receive remission of fins. While Peter yet spake these words, the Holy Ghost fell on all them who heard the word. And they of the circumcifion, who believed, were aftonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghoft: For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghoft as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they hun to tarry certain days.

The Gofpel. S. John 3. 16.

OD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already; because he hath not believed in the Name of the

only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light; neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-Week.
The Collect.

GOD, who as at this time didft teach the hearts of thy faithful people, by the fending to them the light of thy Holy Spirit; Grant us by the fame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epifle. Acts 8. 14.

WHEN the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they fent unto them Peter and John; who when they were come down, prayed for them that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

The Gofpel. S. John 10. 1.

Verily, verily I fay unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way,

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the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the fheep: to him the porter openeth, and the sheep hear his voice; and he calleth his own fheep by name, and leadeth them out. And when he putteth forth his own fheep, he goeth before them, and the sheep follow him; for they know his voice: and a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable Spake Jesus unto them: but they understood not what things they were which he fpake unto them. Then faid Jesus unto them again; Verily, verily I fay unto you, I am the door of the sheep: all that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be faved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

## TRINITY-SUNDAY.

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The Collect.

Lanighty and everlasting God, who haft given unto us thy fervants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worthip the Unity; We befeech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all advertities, who livest and reignest, one

For the Epifle. Rev. 4. 1. FTER this I looked, and behold, a door was opened in heaven : and the first voice which I heard, was as it were of a trumpet talking with me; which faid, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was fet in heaven, and one fat on the throne; and he that fat was to look upon like a jasper and a sardine ftone; and there was a rainbow round about the throne, in fight like unto an emerald. And round about the throne were four and twenty feats; and upon the feats I faw four and twenty elders fitting, clothed in white raiment: and they had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunderings, and voices. And there were feven lamps of fire burning before the throne, which are the feven spirits of God. And before the throne, there was a sea of glass, like unto crystal. And in the midst of the throne, and round about the throne, were four beafts full of eyes before and behind: and the first beast was like a lion, and the feeond beaft like a calf. and the third beaft had a face as a man, and the fourth beaft was like a flying eagle. And the four beafts had each of them fix wings about him; and they were full of eyes within: and they reft not day and night, faying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beafts give glory, and honour, and thanks to him that fat on the throne, who liveth for ever and ever, the four God, world without end. Amen. and twenty elders fall down be-E 6 forc

fore him that fat on the throne, I we do know, and testify that and worship him that liveth for ever and ever, and cast their crowns before the throne, faying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haft created all things, and for thy pleafure they are and were created.

The Gofpel. S. John 3. 1.

THERE was a man of the Pharifees, named Nicodemus, a ruler of the Jews: the fame came to Jefus by night, and faid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles, that thou doeft, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faith unto him, How can a man be born when he is old? can he enter the fecond time into his mother's womb, and be born? Jefus anfwered, Verily, verily I fay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I faid unto thee, Ye must be born again. The wind bloweth where it lifteth, and thou hearest the found thereof, but canst not tell whence it cometh, and whither it goeth; to is every one that is born of the Spirit. Nicodemus answered and faid unto him, How can these things be? Jesus answered and faid unto him, Art thou a mafter of Ifrael, and knowest not these things? Verily, verily I say unto thee, We speak that

we have feen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the ferpent in the wilderness, even so must the Son of man be listed up: that whofoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity. The Collect.

GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may pleafe thee, both in will and deed, through Jefus Christ our Lord. Amen.

The Epistle. 1 S. John 4. 7.

B Eloved, let us love one an-other: for love is of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God fent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and fent his Son to be the propitiation for our fins. Beloved, if God fo loved us, we ought also to love one another. No man hath feen God at any time. If we love one another, God

God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have feen and do teftify that the Father fent the Son to be the Saviour of the world. Wholoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judg-ment; because as he is, so are we in this world. There is no fear in love; but perfect love cafteth out fear; because fear both torment: he that feareth, is not made perfect in love. We love him, because he first loved us. If a man fay, I love God, and hateth his brother, he is a lyar: for he that leveth not his brother, whom he hath feen, how can he love God, whom he hath not feen? And this commandment have we from him, That he who loveth God, love his brother alfo.

The Gospel. S. Luke 16. 19.

The RE was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, who was laid at his gate full of fores, and defiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his fores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and

in hell he lift up his eyes, being in torments, and feeth Abraham afar off, and Lazarus in his bofom. And he cried, and faid, Father Abraham, have mercy on me, and fend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham faid, Son, remember that thou in thy life-time receivedft thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And befides all this, between us and you there is a great gulf fixed: fo that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he faid, I pray thee therefore, father, that thou wouldest fend him to my father's house: for I have five brethren; that he may teftify unto them, left they also. come into this place of torment. Abraham faith unto him, They have Moses and the prophets; let them hear them. And he faid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he faid unto him, If they hear not Mofes and the prophets, neither will they be perfuaded, though one rose from the dead.

The fecond Sunday after Trinity.
The Collect.

OLORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord.

Amen.

The Epiftle. 1 S. John 3. 13. Arvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whofoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and feeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatfoever we ask, we receive of him, because we keep his commandments, and do those things that are pleafing in his fight. And this is his commandment. That we should believe on the Name of his Son Jefus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us. The Gospel. S. Luke 14. 16.

Certain man made a great supper, and bade many; and fent his fervant at supper-

bidden, Come, for all things are now ready. And they all with one confent began to make excufe. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused: And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excufed: And another faid, I have married a wife, and therefore I cannot come. So that fervant came, and shewed his Lord these things. Then the master of the house, being angry, faid to his fervant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the fervant faid, Lord, it is done as thou haft commanded, and yet there is room. And the lord faid unto the fervant, Go out into the highways and hedges, and compel them to come in, that my house may be filled: For I fay unto you, That none of those men which were bidden, shalltafte of my supper.

The third Sunday after Trinity. The Collect.

LORD, we beseech thee mercifully to hear us; and grant that we, to whom-thou hast given an hearty defire to pray, may by thy mighty aid be defended and comforted in all dangers and advertities, through Jesus Christ our Lord. Amen.

The Epiflle. I S. Pet. 5. 5. LL of you be subject one to another, and be clothed with humility: for God relifteth the proud, and giveth grace to the humble. Humble yourfelves therefore under the mightime to fay to them that were I ty hand of God, that he may The lost Sheep and piece of Money

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ST LUKE 15 Verse 5 And when he hath found it he layeth it on his shoulders rejoicing. Either what Homan having len &c.

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The fourth Sunday after Trinity.

exalt you in due time; casting all your care upon him, for he careth for you. Be fober, be vigilant; because your adversary the devil, as a roaring lion, walketh about feeking whom he may devour: whom refift ftedfast in the faith; knowing that the fame afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have fuffered a while, make you perfect, ftablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gofpel. S. Luke 15. 1. THEN drew near unto him all the Publicans and finners for to hear him. And the Pharifees and Scribes murmured, faying, This man receiveth finners, and eateth with them. And he spake this parable unto them, faying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wildernels, and go after that which is toft, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, faying unto them, Rejoice with me, for I have found my sheep which was lost. I fay unto you, That likewife joy fhall be in heaven over one finner that repenteth, more than over ninety and nine just perfons, which need no repentance. Either what woman, having ten pieces of filver, if she lose one piece, doth not light a candle, and fweep the house, and seek diligently till she find it? And when the hath found it, the call-

eth her friends and her neighbours together, faying, Rejoice with me, for I have found the piece which I had loft. Likewife, I fay unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jefus Christ's sake our Lord. Amen.

The Epiftle. Rom. 8. 18. Reckon that the fufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the fons of God. For the creature was made fubject to vanity, not willingly, but by reason of him who hath fubjected the fame in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: And not only they, but ourselves alfo, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged

shall not be condemned : forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the fame measure that ye mete withal, it shall be measured to you again. And he fpake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his mafter; but every one that is perfect shall be as his mafter. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyfelf beholdest not the beam that is in thine own eye? Thou hypocrite, caft out first the beam out of thine own eye, and then shalt thou fee clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity. The Collect.

TRANT, O Lord, we be-I feech thee, that the course of this world may be fo peaceably ordered by thy governance, that thy Church may joyfully ferve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Epifle. 1 S. Pet. 3. 8.

DE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwife, bleffing; knowing that ye are thereunto called,

judged: condemn not, and ye [that ye should inherit a blessing. For he that will love life, and fee good days, let him refrain his tongue from evil, and his lips that they fpeak no guile: let him eschew evil, and do good; let him feek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye fuffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled; but fanctify the Lord God in your hearts.

The Gofpel. S. Luke 5: 1.

T came to pais, that as the people preffed upon him to hear the Word of God, he flood by the lake of Gennesareth, and faw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was .Simon's, and prayed him that he would thrust out a little from the land: and he fat down, and taught the people out of the ship. Now when he had left speaking, he faid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, faid unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fifnes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and

help them. And they came, and 1 filled both the ships, so that they began to fink. When Simon Peter faw it, he fell down at Jesus' knees, faying, Depart from me, for I am a finful man, O Lord. For he was aftonished, and all that were with him, at the draught of the filhes which they had taken; and fo was also James and John the fons of Zebedee, which were partners with And Jesus said unto Simon. Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forfook all, and followed him.

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The fixth Sunday after Trinity. The Collect.

God, who hast prepared for them that love thee, fuch good things as pass man's understanding; Pour into our hearts fuch love toward thee, that we loving thee above all things, may obtain thy promifes, which exceed all that we can defire, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 6. 3.

NOW ye not, that fo many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raifed up from the dead by the glory of the Father, even fo we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his refurrection: knowing this, that our old man is crucified with him, that the body of fin might be deftroyed,

ferve fin. For he that is dead, is freed from fin. Now if we bedead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto fin once; but in that he liveth, he liveth unto God. Likewise reckon ye alfo yourselves to be dead indeed unto fin; but alive unto God, through Jefus Christ our Lord.

The Gofpel. S. Matth. 5. 20.

JESUS faid unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharifees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was faid by them of old time, Thou fhalt not kill : and whofoever thall kill, shall be in danger of the judgment. But I fay unto you, that whofoever is angry with his brother without a cause, shall be in danger of the judgment: and whofoever fhall fay to his brother, Raca, shall be in danger of the council: but who foever shall fay, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverfary quickly, whiles thou art in the way with him; left at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto that henceforth we should not thee, Thou shalt by no means

come

The feventh and eighth Sundays after Trinity.

come out thence, till thou haft | answered him, From whence paid the uttermost farthing.

The seventh Sunday after Trinity. The Collect.

ORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourith us with all goodness, and of thy great mercy keep us in the fame, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 6. 19. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members fervants to uncleanness, and to iniquity, unto iniquity; even fo now yield your members fervants to righteoufness, unto holiness. For when ye were the fervants of fin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from fin, and become fervants to God, ye have your fruit unto holinels, and the end everlasting life. For the wages of fin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gofpel. S. Mark 8. 1. N those days the multitude I being very great, and having nothing to eat, Jesus called his disciples unto him, and faith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I fend them away failing to their own houses, they will faint by the way; for divers of them

can a man fatisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they faid, Seven. And he commanded the people to fit down on the ground: And he took the feven loaves, and gave thanks, and brake, and gave to his disciples to fet before them; and they did fet them before the people. And they had a few small fishes; and he bleffed, and commanded to fet them also before them. So they did eat, and were filled: and they took up of the broken meat that was left, feven baskets. And they that had eaten were about four thousand. And he fent them away.

The eighth Sunday after Trinity. The Collect.

God, whose never-failing providence ordereth all things both in heaven and earth; We humbly befeech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jefus Christ our Lord. Amen.

The Epiftle. Rom. 8. 12. Rethren, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the fons of God. For ye have not received the spirit of bondage again to fear; but ye have re-ceived the fpirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our fpirit, that we are the came from far. And his disciples | children of God: And if children. dren, then heirs; heirs of God, and joint-heirs with Christ: if fo be that we fuffer with him, that we may be also glorified together.

The Gofpel. S. Matth. 7. 15.

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Beware of false prophets, which come to you in theep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thiftles? Even fo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity. The Collect.

TRANT to us, Lord, we be-I feech thee, the Spirit to think and do always fuch things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. 10. 1.

Rethren, I would not that ye D should be ignorant, how that all our fathers were under the cloud, and all passed through the fea; and were all baptized unto Moses in the cloud, and in

the fame spiritual drink : (for they drank of that spiritual rock that followed them; and that rock was Christ.) But with many of them God was not well pleafed; for they were overthrown in the wilderness. Now their things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were fome of them: as it is written, The people fat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed left he fall. There hath no temptation taken you, but fuch as is common to man : but God is faithful, who will not fuffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gofpel. S. Luke 16. 1.

ESUS faid unto his disciples, There was a certain rich man who had a fleward; and the fame was accused unto him. that he had wafted his goods. And he called him, and faid unto him, How is it that I hear the fea; and did all eat the fame | this of thee? Give an account spiritual meat, and did all drink of thy stewardship; for thoumayes

mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the flewardship: I cannot dig, to beg I am ashamed. I am refolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and faid unto the first, How much owest thou unto my lord? And he faid, An hundred meafures of oil. And he said unto him, Take thy bill, and fit down quickly, and write fifty. Then faid he to another, And how much oweft thou? And he faid, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust fleward, because he had done wifely: for the children of this world are in their generation wifer than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.
The Collect.

Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, thro' fesus Christ our Lord. 'Amen.

The Epifile. 1 Cor. 12. 1

Concerning spiritual gists, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give

you to understand, that no man fpeaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the holy Ghoft. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the fame Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another difcerning of spirits; to another divers kind of tongues; to another the interpretation of tongues. But all these worketh that one and the felf-same Spirit, dividing to every manseverally as he will.

The Gofpel. S. Luke 19. 41-

ND when he was come A near, he beheld the city, and wept over it, faying, If thou hadft known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every fide, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them. It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

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The eleventh Sunday after Trinity.
The Collect.

OGod, who declareft thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The Epifle. 1 Cor. 15. 1.

BRethren, I declare unto you the Gospel which I preached unto you, which alto ye have received, and wherein ye fland; by which also ye are taved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our fins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was feen of Cephas, then of the twelve: After that he was feen of above five hundred brethren at once; of whom the greater part remain unto this prefent; but some are fallen afleep: After that he was feen of James; then of all the Apostles: And last of all he was teen of me also, as of one born out of due time: For I am the least of the Apostles, that

am not meet to be called an Apostle, because I persecuted the
Church of God. But by tle
grace of God I am what I am:
and his grace, which was lestowed upon me, was not in
vain; but I laboured more abundantly than they all; yet not
I, but the grace of God which
was with me. Therefore whether it were I, or they, so we
preach, and so ye believed.

The Gofpel. S. Luke 18. 9. TESUS spake this parable unto certain which trufted in themselves, that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharifee, and the other a Publican. The Pharifee flood and prayed thus with himself; God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up fo much as his eyes unto heaven, but imote upon his breaft, faying, God be merciful to me a finner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

A Lmighty and everlafting God, who art always more ready to hear, than we to pray, and art wont to give more than either we defire, or deferve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid.

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afraid, and giving us those good them that they should tell no. things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

The Epifle. 2 Cor. 3. 4.

OUCH trust have we through Christ to God-ward: Not that we are fufficient of ourfelves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, fo that the children of Ifrael could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteoufness exceed in glory.

The Gospel. S. Mark 7. 31.

ESUS departing from the coafts of Tyre and Sidon, came unto the fea of Galilee, through the midft of the coafts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they befeech him to put his hand upon him. And he took him afide from the multitude, and put his fingers into his ears, and he fpit, and touched his tongue; and looking up to heaven, he fighed, and faith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the ftring of his tongue was loofed, and he spake plain. And he charged given, which could have given

man: but the more he charged them, fo much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity. The Collect.

Lmighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable fervice: Grant, we befeech thee. that we may fo faithfully ferve thee in this life, that we fail not finally to attain thy heavenly through the merits promifes, of Jesus Christ our Lord. Amen.

The Epifile. Gal. 3. 16. were the promifes made. He faith not, and to feeds, as of many; but as of one, And to thy feed, which is Christ. And this I fay, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot difannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. law? It was added because of transgressions, till the should come, to whom the promife was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law life,

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## The Merciful Samaritan



## STLUKE 10 Verle 33 But a certain Samaritan as he journey? come where he was and when he faw him he had compassion on him.

life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given

to them that believe.

The Gofpel. S. Luke 10. 23. D Leffed are the eyes which I fee the things that ye fee. For I tell you, That many prophets and kings have defired to fee those things which ye fee, and have not feen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, faying, Mafter, what shall I do to inherit eternal life? He faid unto him, What is written in the law? How readest thou? And he answering, faid, Thou shalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy ftrength, and with all thy mind; and thy neighbour as thyfelf. And he faid unto him, Thou haft anfwered right; this do, and thou thalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, faid, A certain man went down from Jerulalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him; and departed, leaving him halfdead. And by chance there came down a certain priest that way, and when he faw him, he passed by on the other side. And likewise a Levite; when he was at the place, came and looked on him, and paffed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he faw him, he had compation on aim, and went to him, and

bound up his wounds, pouring in oil and wine, and fet him on his own beaft, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the hoft, and faid unto him, Take care of him; and whatfoever thou fpendeft more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he faid, He that shewed mercy on him. Then faid Jefus unto him, Go, and do thou likewife.

The fourteenth Sunday after Trinity.

The Collect.

A Lmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. Amen.

The Epifle. Gal. 5. 16. Say then, Walk in the Spirit, and ye shall not fulfil the luft of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the slesh; and thele are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are thefe, Adultery, fornication, uncleanness, lascivi-ousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, herefies, envyings, murders, drunkennefs, revellings, and fuch like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the king-dom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the fiesh, with the affections and lusts.

The Gospel. S. Luke 17. 11.

A ND it came to pass, as Je-

fus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who flood afar off. And they lifted up their voices, and faid, Jefus, Mafter, have mercy on us. And when he faw them, he faid unto them, Go, shew yourselves unto the priefts. And it came to pals, that as they went, they were cleansed. And one of them, when he faw that he was healed. turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus anfwering, faid, Were there not ten cleanfed? but where are the nine? There are not found that returned to give glory to God, fave this stranger. And he faid unto him, Arife, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.
The Collect.

KEEP, we befeech thee, O Lord, thy Church with thy perpetual mercy: And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our falvation, through Jesus Christ our Lord. Amen.

The Epifle. Gal. 6. 11.

TE fee how large a letter have written unto you with mine own hand. As many as defire to make a fair shew in the flesh, they constrain you to be circumcifed; only left they fhould fuffer perfecution for the crofs of Chrift. For neither they themselves who are circumcifed keep the law; but defire to have you circumcifed, that that they may glory in your flesh. But God forbid that I should glory, fave in the crofs of our Lord Jefus Chrift, by whom the world is crucified unto me, and I unto the world. For in Christ Jefus neither circumcifion availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Ifrael of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jefus. Brethren, the grace of our Lord Jefus Christ be with your spirit. Amen.

The Gofpel. S. Matth. 6. 24.

NTO man can ferve two mafters: for either he will hate the one, and love the other; or else he will hold to the one, and despife the other. Ye cannot ferve God and Mammon. Therefore I fay unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they low not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? IV hich

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Which of you by taking thought can add one cubit unto his ftature? And why take ye thought for raiment? Confider the lilies of the field how they grow: they toil not, neither do they fpin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, faying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles feek:) for your heavenly Father knoweth that ye have need of all these things. But seek ve first the kingdom of God, and his righteoufness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we befeech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

The Epifle. Ephel. 3. 13.

Defire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of

whom the whole family in heaven and earth is named, that be would grant you, according to the riches of his glory, to be ftrengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all faints, what is the breadth, and length, and depth, and height; and to know the love of Christ. which paffeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout allages, world without end. Amen.

The Cofpel. S. Luke 7. 11.

ND it came to pals the day after, that Jefus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only fon of his mother, and the was a widow; and much people of the city was with her. And when the Lord faw her, he had compassion on her, and faid unto her, Weep not. And he came and touched the bier, (and they that bare him stood still;) And he faid, Young man, I fay unto thee, Arise. And he that was dead, fat up, and began to fpeak: and he delivered him to his mother. And there came a fear on all, and they glorified God, faying, that a great prophet is rifen up among us, and that God hath visited his people. And this ruThe seventeenth and eighteenth Sundays after Trinity.

mour of him went forth through- 1 bath-day? And they could not out all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

ORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jelus Christ our Lord. Amen.

The Epifle. Ephef. 4. 1.

Therefore the prisoner of the Lord befeech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-fuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

TT came to pass, as Jesus went into the house of one of the chief Pharifees to eat bread on the fabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropfy. And Jefus anfwering, spake unto the lawyers and Pharifees, faying, Is it lawful to heal on the fabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, faying, Which of you shall have an afs, or an ox sallen into a pit, and will not firaight- | Lord Jefus Chrift, who shall way pull him out on the fab. also confirm you unto the end;

answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, laying unto them, When thou art bidden of any man to a wedding, fit not down in the highest room; left a more honourable man than thou be bidden of him; and he that bade thee and him, come and lay to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go, and fit down in the lowest room; that when he that bade thee cometh, he may fay unto thee, Friend, go up higher: then thalt thou have worship in the presence of them that fit at meat with thee. For whofoever exalteth himfelf, shall be abased; and he that humbleth himfelf, shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

Ord, we befreeh thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. 1. 4. Thank my God always on your behalf, for the grace of God which is given you by Jefus Christ; that in every thing ye are enriched by him in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: fo that ye come behind in no gift: waiting for the coming of our

that ye may be blameless in the day of our Lord Jesus Christ.

The Gofpel. S. Matth. 22. 34. THEN the Pharifees had heard that Jesus had put the Sadducees to filence, they were gathered together. Then were gathered together. one of them, who was a lawyer, asked him a question, tempting him, and faying, Mafter, which is the great com-mandment in the law? Jefus faid unto him, Thou fhalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyfelf. On these two commandments hang all the law and the prophets. While the Pharifees were gathered together, Jefus alked them, faying, What think ye of Christ? whose fon is he? They say unto him, The fon of David. He faith unto them, How then doth David in Spirit call him Lord, faying, The Lord faid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his fon? And no man was able to answer him a word; neither durft any man (from that day forth) ask him any more questions.

The nineteenth Sunday after Trinity.

Od, forasmuch as without thee we are not able to please thee; Marcifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

The Epifile. Ephes. 4. 17.
HIS I say therefore, and teftify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jefus: That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and fin not: let not the fun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are fealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye F 2

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The Gofpel. S. Matth. 9. 1.

ESUS entered into a ship, and paffed over, and came into his own city. And behold, they brought to him a man fick of the palty, lying on a bed. And Jefus feeing their faith, faid unto the fick of the palfy, Son, be of good cheer, thy fins be forgiven thee. And behold, certain of the Scribes faid within themfelves, This man blasphem-And Jesus, knowing their thoughts, faid, Wherefore think ye evil in your hearts? For whether is eafier to fay, Thy fins be forgiven thee? or to fay, Arife, and walk? But that ye may know that the Son of man hath power on earth to forgive fins, (then faith he to the fick of the palfy) Arife, take up thy hed, and go unto thine house. And he arose, and departed to his house. But when the mulfitude faw it, they marvelled, and glorified God, who had given fuch power unto men.

The twentieth Sunday after Trinity. The Collect.

O Almighty and most merci-ful God, of thy bountiful goodness, keep us, we befeech thee, from all things that may hurt us; that we being ready both in body and foul, may accomplish cheerfully those things that thou wouldest have done, through Jefus Christ our Lord. Amen.

The Epiffle. Ephel. 5. 15. OFE then that ye walk circum-

kind one to another, tender- cause the days are evil. Wherehearted, forgiving one another, fore be ye not unwife, but uneven as God for Christ's fake | derstanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; finging and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jefus Chrift: fubmitting yourselves one to another in the fear of God.

The Gofpel. S. Matth. 22. 1.

TESUS faid, The kingdom of heaven is like unto a certain king, who made a marriage for his fon; and fent forth his fervants to call them that were bidden to the wedding: and they would not come. Again, he fent forth other fervants, faying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his fervants, and entreated them spitefully, and flew them. But when the king heard thereof, he was wroth; and he fent forth his armies, and destroyed those murderers, and burnt up their city. Then faith he to his fervants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. those servants went out into the high-ways, and gathered toge-I spectly, not as fools, but as ther all, as many as they found, wife, redeeming the time, be- both bad and good; and the wedwedding was furnished with guefts. And when the king came in to fee the guefts, he faw there a man which had not on a wedding-garment. And he faith unto him, Friend, how camest thou in hither, not having a weddinggarment? And he was speechlefs. Then faid the king to the fervants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The taventy-first Sunday after Trinity.

The Collect. TRANT, we befeech thee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleanfed from all their fins, and ferve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The Epiftle. Ephel. 6. 10. MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ftand against the wifes of the devil. For we wreftle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high plaees. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to fland. Stand therefore, having your loins girt about with truth; and having on the breaft-plate of righteouines; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of out of Judea into Galilee.

faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of falvation, and the fword of the Spirit, which is the word of God: praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all faints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambaffador in bonds: that therein I may speak boldly, as I ought to speak.

The Gofpel. S. John 4. 46. HERE was a certain nobleman, whose fon was fick at Capernaum. When he heard that Jefus was come out of Judea into Galilee, he went unto him, and befought him, that he would come down, and heal his fon; for he was at the point of death. Then faid Jefus unto him, Except ye fee figns and wonders, ye will not believe. The nobleman faith unto him, Sir, come down ere my child die. Jelus faith unto him, Go thy way, thy fon liveth. And the man believed the word that Jefus had spoken unto him, and he went his way. And as he was now going down, his fervants met him, and told him, faying, Thy fon liveth. Then enquired he of them the hour when he began to amend; And they faid unto him, Yesterday at the feventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come

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The twenty-second Sunday after Trinity.

The twenty-fecond Sunday after Trinity.

The Collect.

Church in continual godlines; that through thy protection it may be free from all advertities, and deroutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. Amen.

The Epiftle. Phil. 1. 3.

Thank my God upon every I remembrance of you, (always in every prayer of mine for you all making request with joy) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart, inalmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jefus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: that ye may approve things that are excellent, that ye may be fincere, and without offence till the day of Christ: being filled with the fruits of righteourners, which are by Jefus Christ, unto the glory and praise of God.

The Gospel. S. Matth. 18. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I sorgive him? till seven times? Jesus saith un-

to him, I fay not unto thee, until seven times; but until seventy times feven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his fervants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forafmuch as he had not to pay, his Lord commanded him to be fold, and his wife and children, and all that he had, and payment to be made. The fervant therefore fell down and worshipped him, faying, Lord, have patience with me, and I will pay thee all. Then the Lord of that fervant was moved with compassion, and loosed him, and forgave him the debt. the same servant went out, and found one of his fellow-fervants. who owed him an hundred sence; and he laid hands on him, and took him by the throat, faying, Pay me that thou owest. And his fellow-servant fell down at his feet, and befought him, faying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-fervants faw what was done, they were very forry, and came and told unto their Lord all that was done. Then his Lord, after that he had called him, faid unto him, O thou wicked fervant, I forgave thee all that debt, because thou defiredst me: shouldest not thou also have had compassion on thy fellowfervant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So

The twenty-third and twenty-fourth Sundays after Trimity.

likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The twenty-third Sunday after Trinity.

The Collect.

GOD, our refuge and ftrength, who art the author of all godliness; Be ready, we befeech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The Epifle. Phil. 3. 17.

B Rethren, be followers toge-ther of me, and mark them who walk fo, as ye have us for an enfample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whole glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jefus Chrift; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to fubdue all things unto himfelf.

The Gofpel. S. Matth. 22. 15. THEN went the Pharifees and took counfel how they might entangle him in his talk. And they fent out unto him their disciples, with the Herodians, faying, Mafter, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man:

fon of men. Tell us therefores What thinkest thou? Is it lawful to give tribute unto Cefar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he faith unto them, Whole is this image and fuperfeription? They fay unto him, Cefar's, Then faith he unto them, Render therefore unto Cefar, the things which are Cefar's; and unto God, the things that are God's. When they had heard thefe words, they marvelled, and left him, and went their way.

The twenty-fourth Sunday after Trinity.

The Collect.

Lord, we befeech thee, abfolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those fins, which by our frailty we have committed. Grant this, O heavenly Father, for Jefus Christ's fake, our blessed Lord and Saviour. Amen.

The Epiftle. Col. 1. 3.

WE give thanks to God, and the Father of our Lord the Father of our Lord Jefus Chrift, praying always for you, fince we heard of your faith in Christ Jesus, and of the love which ye have to all the faints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew for thou regardest not the per- the grace of God in truth. As

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ye also learned of Epaphras, our, them, Give place; for the maid dear fellow-fervant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this caufe we also, since the day we heard it, do not cease to pray for you, and to defire that ye might be filled with the knowledge of his will in all wifdom and fpiritual understanding: that ye might walk worthy of the Lord unto all pleafing, being fruitful in every good work, and increafing in the knowledge of God; frengthened with all might according to his glorious power, unto all patience, and long-fuffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the faints in light.

The Gofpel. S. Matth. 9. 18.

WHILE Jefus spake these things unto John's difciples, behold, there came a certa \* ruler, and worshipped him, faying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jefits arose, and followed him, and fo did his disciples. (And behold, a woman, who was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he faw her, he faid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto l faith unto Philip, Whence shall

is not dead, but fleepeth. And they laughed him to fcorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

The Collect.

CTIR up, we befeech thee, O Lord, the wills of thy faithful people; that they plenteoufly bringing forth the fruit of good works, may of thee be plenteoufly rewarded, through Jesus Christ our Lord. Amen.

For the Epifile. Jer. 23. 5.

D Ehold, the days come, faith b the Lord, that I will raise unto David a righteous Branch, and a King shall reign and profper, and shall execute judgment and justice in the earth. In his days Judah shall be faved, and Ifrael shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. fore behold, the days come, faith the Lord, that they shall no more fay, the Lord liveth, who brought up the children of Ifrael but of the land of Egypt; but, The Lord liveth, who brought up, and who led the feed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

The Gofpel. S. John 6.5.

THEN Jesus then lift up his eyes, and faw a great company come unto him, he

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## SAINT ANDREW He was fastined to a Crops at Patra in Achaïa from which he Greached several days.

we buy bread, that these may eat? (And this he faid to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his difciples, Andrew, Simon Peter's brother, faith unto him, There is a lad here, who hath five barley-loaves, and two fmall fishes; but what are they among fo many? And Jefus faid, Make the men fit down. Now there was much grass in the place. So the men fat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he diffributed to the disciples, and the disciples to them that were fet down, and likewise of the fishes, as much as they would. When they were filled, he faid unto his disciples, Gather up the fragments that remain, that nothing be loft. Therefore they gathered them together, and filled twelve balkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had feen the miracle that Jefus did, said, This is of a truth that prophet that should come into the world.

If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here awanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always he used upon the Sunday next before Advent.

Saint Andrew's Day.

The Collect.

A Lmighty God, who didft give shich grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up ourselves obediently to sulfil thy holy commandments, through the same Jesus Christ our Lord. Amen.

The Epifle. Rom. 10. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be faved. For with the heart man believeth unto righteoufness, and with the mouth confession is made unto falvation. For the Scripture faith, Whofoever believeth on him shall not be ashamed. there is no difference between the Jew and the Greek: for the fame Lord over all is rich unto all that call upon him. For whofoever shall call upon the Name of the Lord shall be faved. How then shall they call on him, in whom they have not believed? And how shall they believe in: him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be fent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel: for Pfaias faith, Lord, who hath believed our report? So then faith cometh

eth by hearing, and hearing by the Word of God. But I fay, Have they not heard? Yes vetily; their found went into all the earth, and their words unto the ends of the world. But I fay, Did not Ifrael know? First Moses saith, I will provoke you to jealoufy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and faith, I was found of them that fought me not; I was made manifest unto them that asked not after me. But to Ifrael he faith, All day long I have ftretched forth my hands unto a disobedient and gain-laying people.

The Gofpel. S. Matth. 4. 18.

ESUS walking by the fea of Galilee, faw two brethren, Simon called Peter, and Andrew his brother, casting a net into the fea (for they were fishers;) And he faith unto them, Follow me, and I will make you fishers of men. And they ftraightway left their nets, and followed him. And going on from thence he faw other two brethren, James the fon of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them: and they immediately left the ship and their father, and followed him.

Saint Thomas the Apofle.

The Collect.

A Lmighty and everliving God, who for the more confirmation of the faith didft fuffer thy holy Apostle Thomas to be doubtful in thy Son's refurection; Grant us so perfectly, and without all doubt to

believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epifle. Ephel. 2. 19.

more strangers and soreigners, but sellow-citizens with the saints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit.

The Gofpel. S. John 20. 24.

Homas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore faid unto him, We have feen the Lord. But he faid unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his fide, I will not believe. And after eight days again his disci-ples were within, and Thomas with them: Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then faith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my fide; and be not faithless, but believing, And Thomas answered and faid unto him, My Lord, and my God. Jefus faith may , O efus and aour

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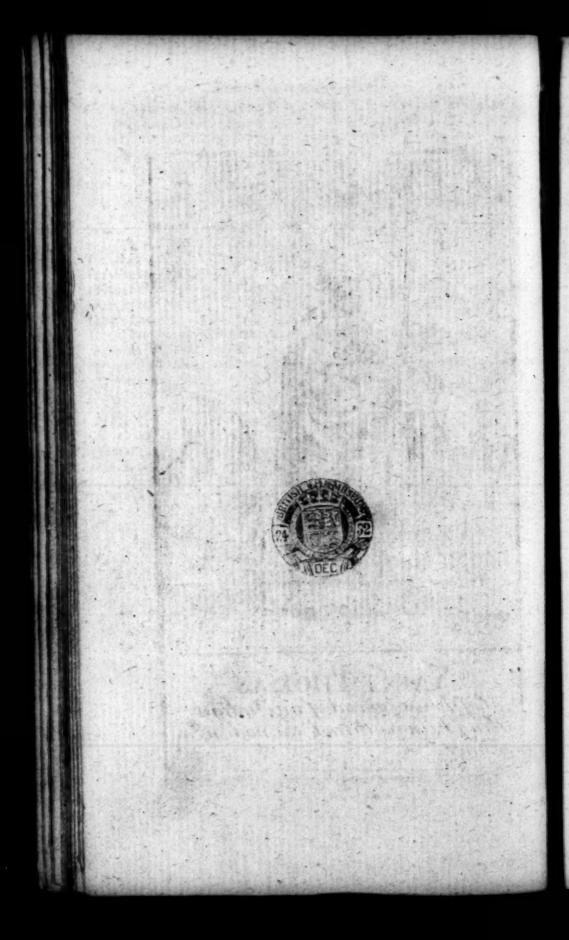
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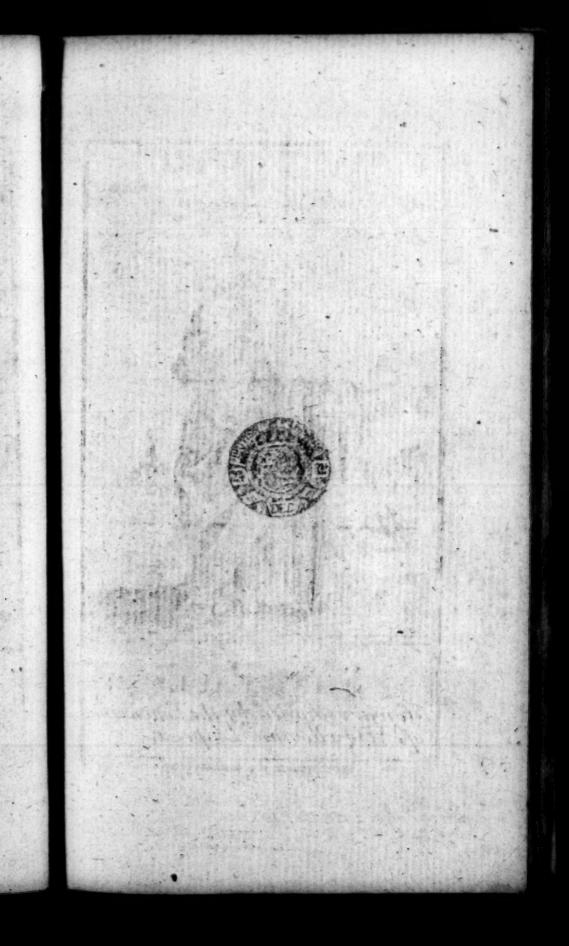
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#### SAINT THOMAS By the Command of an Indian King he was thrust through not a Lance.







### SAINT PAUL He was beheaded by the Command of Nero a Roman Emperor.

unto him, Thomas, because thou hast seen me, thou hast believed; bleffed are they that have not feen, and yet have believed. And many other figns truly did Jefus in the presence of his difciples, which are not written in this book. But these are written, that ye might believe that Jefus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

GOD, who through the preaching of the bleffed Apostle Saint Paul, hast caused the light of the Gospel to thine throughout the world; Grant, we befeech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the fame, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the Epiflle. Acts 9. 1.

ND Saul, yet breathing out threatnings and flaughter against the disciples of the Lord, went unto the high priest, and defired of him letters to Damafcus to the fynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus. and fuddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice faying unto him, Saul, Saul, why perfecuteft thou me? And he faid, Who art thou, Lord? And the Lord faid,

cutest: It is hard for thee to kick against the pricks. And he trembling and aftonished, faid, Lord, what wilt thou have me to do? And the Lord faid unto him, Arife, and go into the city, and it shall be told thee what And the men thou must do. which journeyed with him flood speechless, hearing a voice, but feeing no man. And Saul arose from the earth, and when his eyes were opened, he faw no man; but they led him by the hand, and brought him into Damascus. And he was three days without fight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him faid the Lord in a vision, Ananias. And he faid, Behold, I am here, Lord. And the Lord faid unto him, Arife, and go into the ftreet, which is called Straight, and enquire in the house of Judas for one called Saul, of Tarfus: for behold, he prayeth, and hath feen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his fight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy faints at Jerusalem; and here he hath authority from the chief priefts to bind all that call on thy Name. But the Lord faid unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Ifrael: For I will fhew how how great things he must fuffer for my Name's fake. And Ananias went his way, and entered into the house; and putting his hands on him, faid, Bro-I am Jesus whom thou perfe- ther Saul, the Lord, (even Jesus

The Purification of Saint Mary.

that appeared unto thee in the | The Presentation of Christ in the way as thou cameft) hath fent me, that thou mightest receive thy fight, and be filled with the Holy Ghoft. And immediately there fell from his eyes as it had been scales; and he received fight forthwith, and arose, and was baptized. And when he had received meat, he was ftrength-Then was Saul certain ened. days with the disciples which were at Damascus. And straightway he preached Christ in the fynagogues, that he is the Son of God. But all that heard him were amazed, and faid, Is not this he that deftroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priefts? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gofpel. S. Matth. 19. 27.

PETER answered and faid unto Jefus, Behold, we have forfaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Veri-By I fay unto you, that ye which have followed me in the regeneration, when the Son of man shall fit in the throne of his glory, ye also shall fit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forfaken houses, or brethren, or fifters, or fathers, or mother, or wife, or children, or lands, for my Name's fake, thall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

A Lmighty and everliving God, we humbly befeech thy Majesty, that as thy onlybegotten Son was this day prefented in the temple in fubstance of our flesh; so we may be prefented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

For the Epifle. Mal. 3. 1.

Ehold, I will fend my mef-D fenger, and he shall prepare the way before me: and the Lord whom ye feek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth! for he is like a refiner's fire, and like fullers fope. And he shall fit as a refiner and purifier of filver; and he shall purify the sons of Levi, and purge them as gold and filver, that they may offer unto the Lord an offering in Then shall the righteousness. offerings of Judah and Jerusalem be pleafant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a fwift witness against the forcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn afide the ftranger from his right, and fear not me, faith the Lord of hofts.

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SAINT MATTHIAS He preached the Gospel in Ethiopia and Suffered Martyrdom and was buried there.

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The Gofpel. S. Luke 2. 22.

ND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a facrifice, according to that which is faid in the law of the Lord, A pair of turtledoves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghoft, that he should not fee death, before he had feen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and bleffed God, and faid; Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have feen thy falvation; which thou haft prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people If-rael. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon bleffed them, and faid unto Mary his mother, Behold, this child is fet for the fall and rifing again of many in Ifrael; and for a fign which shall be spoken against, (yea, a sword shall pierce through thy own foul also) that the thoughts of many hearts

one Anna a prophetels, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband feven years from her virginity: and fhe was a widow of about fourscore and four years; which departed not from the temple, but ferved God with fastings and prayers, night and day. And the coming in that inflant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed ftrong in spirit, filled with wifdom; and the grace of God was upon him.

Saint Matthias' Day.
The Collect.

O Almighty God, who into the place of the traitor Judas, didft choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. Amen.

For the Epifle. Acts 1. 15.

marvelled at those things which were spoken of him. And Simeon befsed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was

ed with us, and had obtained All things are delivered unto part of this ministry. Now this me of my Father: and no man man purchased a field with the knoweth the Son but the Fareward of iniquity; and falling headlong, he burft afunder in the midft, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, infomuch as that field is called in their proper tongue, Aceldama, that is to fay, The field of blood. For it is written in the book of lowly in heart: and ye hall find Pfalms, Let his habitation be defolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jefus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was furnamed Justus, and Matthias. And they prayed, and faid, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his And they gave own place. forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Gofpel. S. Matth. 11. 25.

T that time Jefus answered and faid, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wife and prudent, and haft revealed them unto babes. Even fo, Father, for fo it feemed good in thy fight.

ther; neither knoweth any man the Father, fave the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and rest unto your fouls. For my yoke is easy, and my burden is light.

The Annunciation of the bleffed Virgin Mary.

The Collect.

X7E befeech thee, O Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jefus Christ by the message of an angel, so by his cross and pasfion we may be brought unto the glory of his refurrection, through the same Jesus Christ our Lord. Amen.

For the Epiffle. Isaiah 7. 10.

Oreover, the Lord spake VI again unto Ahaz, faying, Ask thee a fign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz faid, I will not ask, neither will I tempt the Lord. And he faid, Hear ye now, O house of David; Is it a finall thing for you to weary men, but will re weary my God also? Therefore the Lord himself shall give you a fign, Behold, a Virgin shall conceive and bear a fon, and shall call his name Immanuel: Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

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The Annuntiation to y B Virgin



STLUKE 1 Verle 28
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The Gofpel. S. Luke 1. 26. ND in the fixth month the angel Gabriel was fent from God unto a city of Galilee, named Nazareth, to a Virgin efpoufed to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and faid, Hail, thou that art highly favoured, the Lord is with thee; bleffed art thou among women. And when the faw him, the was troubled at his faying, and cast in her mind what manner of falutation this should be. And the angel said unto her, Fear not, Mary; for thou haft found favour with God. And behold, thou shalt conceive in thy womb, bring forth a Son, and shalt call his name Jefus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then faid Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and faid unto her, The Holy Ghoft shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a fon in her old age; and this is the fixth month with her who was called barren: For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day. The Collect.

Almighty God, who haft inftructed thy holy Church with the heavenly doctrine of thy Evangelift Saint Mark; Give us grace, that being not like children carried away with every blaft of vain doctrine, we may be established in the truth of thy holy Gospel, through Jefus Christ our Lord. Amen.

The Epifle. Ephel. 4. 7. NTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts un-to men. (Now that he alcended, what is it but that he also defcended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave fome apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the faints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnels of Christ; that we henceforth be no more children, toffed to and fro, and carried about with every wind of doctrine, by the fleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

The Gofpel. S. John 15. 1.

Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the fame bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; fo shall ye be my disciples. As the Father hath loved me, fo have I loved you: continue ye in my love. If ye keep my commandments, .ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Thefe things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

St. Philip and St. James's Day.

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eterual life, through the same thy Son Jesus Christ our Lord. Amen.

The Epiftle. S. James 1. 1.

AMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are leattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the fea, driven with the wind, and toffed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the fun is no fooner rifen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Bleffed is

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# S. PHILIP. Hi was at Hierapolis a City of Asia first Crucified and then Stoned to death.



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the man that endureth tempta- I shall he do also; and greater tion; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gofpel. S. John 14. 1.

ND Jefus faid unto his difciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; If it were not fo, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto myfelf, that where I am, there ye may be alfo. And whither I go, ye know, and the way ye know. Thomas faith unto him, Lord, we know not whither thou goeft, and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father. but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have feen him. Philipfaith unto him, Lord, shew us the Father, and it sufficeth us. Jefus faith unto him, Have I been fo long time with you, and yet hast thou not known me, Philip? He that hath feen me, hath feen the Father; and how fayeft thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works fake. Verily, verily I lay unto you, He that believeth

works than these shall he dos because I go unto my Father. And whatfoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle. The Collect.

Lord God Almighty, who didft endue thy holy Apoftle Barnabas with fingular gifts of the Holy Ghoft; Leave us not, we befeech thee, deftitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

For the Epifle. Acts 11. 22.

Idings of these things came unto the ears of the Church which was in Jerusalem; and they fent forth Barnabas, that he should go as far as Antioch: who when he came, and had feen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghoft, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarfus, for to feek Saul; And when he had found him, he brought him unto Antioch. And it came to pais, that a whole year they affembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch: And there flood up one of them named Agabus, and fignion me, the works that I do, fied by the Spirit, that there

fhould be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gofpel. S. John 15. 12.

That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatfoever I command you. Henceforth I call you not fervants; for the fervant knoweth not what his lord doeth': but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatfoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist's Day.
The Collect.

A LmightyGod, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. Amen.

For the Epifle. Ifaiah 40. 1. Omfort ye, comfort ye, my people, faith your God. Speak ye comfortably to Jerufalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for the hath received of the Lord's hand double for all her fins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make ftraight in the defert a high-way for our God. Every valley shall be exatled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice faid, Cry. And he faid, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it : furely the people is grafs. The grafs withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: 0 Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: fay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ftrong hand, and his arm thall rule for him: behold, his reward is with him, and his work betore him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and thall gently lead those that are with young. Tie

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#### Christ's Baptism by John



S.MATTHEW3Verle 16 And JESUS when he was Baptized went up straight way out of the Water.





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SAINT PETER
He was brueified at Rome with his
head downwards and buried in
the Vatican there.

The Gofbel. S. Luke 1. 57. Elisabeth's full time came that she should be delivered; and the brought forth a And her neighbours and her coufins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pals, that on the eighth day they came to circumcife the child; and they called him Zacharias, after the name of his father. And his mother answered and faid, Not fo; but he shall be called John. And they faid unto her, There is none of thy kindred that is called by this Name. And they made figns to his Father, how he would have him called. And he asked for a writing-table. and wrote, faying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loofed, and he spake and praised God. And fear came on all that dwelt round about them; and all these fayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, faying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghoft, and prophefied, faying, Bleffed be the Lord God of frael: for he hath vifited and redeemed his people, and hath aifed up an horn of falvation or us in the house of his serant David; as he spake by the mouth of his holy prophets, which have been fince the world egan; that we should be faved rom our enemies, and from the and of all that hate us: to

perform the mercy promifed to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, That he would grant unto us, that we, being delivered out of the hands of our enemies, might ferve him without fear, in holiness and rightcoufness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of falvation unto his people, by the remission of their fins, through the tender mercy of our God; whereby the dayfpring from on high hath vifited us, to give light to them that fit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed ftrong in spirit; and was in the deferts till the day of his shewing unto Ifrael.

Saint Peter's Day.

The Collect.

O Almighty God, who by thy Son Jefus Christ didst give to thy Apostle Saint Peter many excellents gifts, and commandedst him earnestly to feed thy slock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

A BOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James

Iword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prifon, and delivered him to four quaternions of foldiers to keep him, intending after Eafter to bring him forth to the people. Peter therefore was kept in prifon; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth. the same night Peter was sleeping between two foldiers, bound with two chains; and the keepers before the door kept the prifon. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he fmote Peter on the fide, and raifed him up, faying, Arife up quickly. And his chains fell off from his hands. And the angel faid unto him, Gird thyfelf, and bind on thy fandals: And fo he did. And he faith unto him. Caft thy garment about thee, and follow me. And he went out and followed him; and wift not that it was true which was done by the angel; but thought he faw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he faid, Now I know of a furety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from

the brother of John with the all the expectation of the peofword. And because he saw it ple of the Jews.

> The Gofpel. S. Matth. 16. 13. WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men fay that I, the fon of man, am? And they faid, Some fay that thou art John the Baptift, some Elias, and others Jeremias, or one of the prophets. He faith unto them, But whom fay ye that I am? And Simon Peter answered and faid, Thou art Christ, the Son of the living God. And Jefus answered and faid unto him, Bleffed art thou, Simon Bar-jona: for fleth and blood hath not revealed it unto thee, but my Father which is in heaven. And I fay also unto thee, That thou art Peter, and upon this rock I will build Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatfoever thou shalt bind on earth, shall be bound in heaven: and whatfoever thou shalt loofe on earth, shall be loofed in heaven.

Saint James the Apostle.
The Collect.

GRANT, O merciful God, that as thine holy Apostle faint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forfaking all worldly and cargal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

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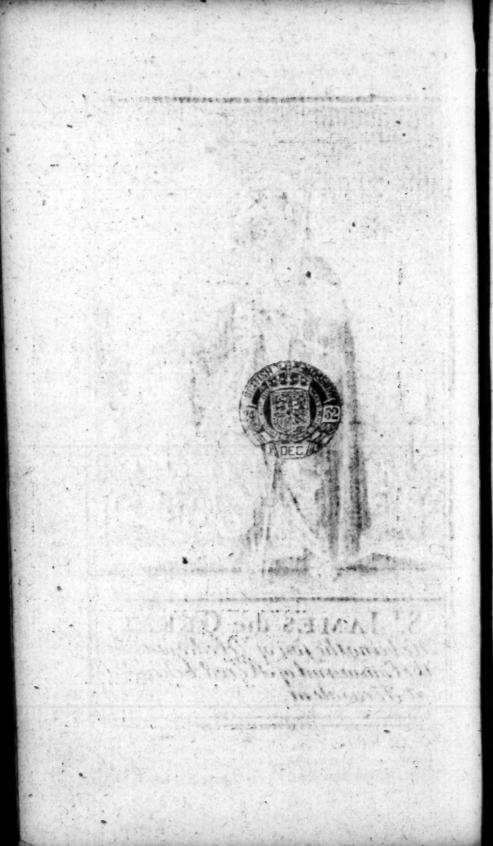
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For

S. JAMES the GREAT
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S. BARTHOLOMEW He was flead alive by y Command of a Barbarous King

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For the Epifle. Acts 11. 27.

IN those days came prophets from Jerusalem unto Antioch. And there flood up one of them, mamed Agabus, and fignified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cefar. Then the disciples, every man according to his ability, determined to fend relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the And he killed James Church. the brother of John with the fword. And because he faw it pleased the Jews, he proceeded further to take Peter also.

The Gofpel. S. Matth. 20. 20.

THEN came to him the mo-I ther of Zebedee's children with her fons, worshipping him, and defiring a certain thing of him. And he faid unto her, What wilt thou? She faith unto him, Grant that these my two sons may fit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not Are ye able to what ye afk. drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They fay unto him, We are able. And he faith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to fit on my right hand, and on my left, is not mine lo give; but it shall be given to them for whom it is prepared of my Father. And when the ten

heard it, they were moved with indignation against the two brethren. But Jefus called them unto him, and faid, Ye know that the princes of the Gentiles exercife dominion over them, and they that are great exercise authority upon them. But it shall not be so among you : but whofoever will be great among you, let him be your minister; and whofoever, will be chief among you, let him be your fervant: eyen as the Son of man came not to be ministered unto, but to minister, and to give his life a ranfom for many.

Saint Bartholomew the Apostle.
The Collect.

Almighty and everlafting God, who didft give to thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we befeech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. Amen.

For the Epifle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomon's porch: And of the rest durst no man join himself to them; but the people magnified them. believers were the more added to the Lord, multitudes both of men and women,) infomuch that they brought forth the fick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow fome of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

The Gofpel. S. Luke 22. 24.

ND there was also a strife A among them, which of them should be accounted the greatest. And he faid unto them, The Kings of the Gentiles exercise lordship them; and they that exercise authority upon them, are called benefactors. But ye shall not be to: but he that is greatest asnong you, let him be as the younger; and he that is chief, as he that doth ferve. For whether is greater, he that fitteth at meat, or he that ferveth? is not he that fitteth at meat? but I am among you as he that ferveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and fit on thrones judging the twelve tribes of Ifrael.

Saint Matthew the Apostle.

The Collect.

Almighty God, who by thy bleffed Son didft call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without erd. Amen.

The Epiftle. 2 Cor. 4. T.

Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth. commending ourselves to every man's conscience in the fight of God. But if our Gospel be hid, it is hid to them that are loft: In whom the god of this world hath blinded the minds of them which believe not, left the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your fervants for Jesus' fake. God, who commanded the light to shine out of darkness, bath fhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jefus Chrift.

The Gofpel. S. Matth. 9.9.

A ND as Jefus paffed forth from thence, he faw a man named Matthew, fitting at the receipt of custom: and he faith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and finners came, and fat down with him and his disciples. And when the Phanfees faw it, they faid unto his disciples, Why eateth your Mafter with Publicans and finners! But when Jesus heard that, he faid unto them, They that be whole need not a physician, but they that are fick. But go ye and learn what that meaneth, I will have mercy, and not facrifice !



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Saint Michael and all Angels. The Collect.

Everlafting God, who haft the fervices of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee fervice in heaven; fo by thy appointment they may fuccour and defend us on earth, through Jefus Christ our Lord. Amen.

For the Epiftle. Rev. 12, 7.

HERE was war in heaven: Michael and his Angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old ferpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice faying in heaven, Now is come falvation and ftrength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the Therefore rejoice, ye heavens, and ye that dwell in them. Wo the inhabiters of the earth, and of the fea: for you, having great wrath, be-

fice; for I am not come to call cause he knoweth that he hath

The Gofpel. S. Matth. 18. 1.

T the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jefus ordained and conftitued called a little child unto him, and fet him in the midft of them, and faid, Verily I fay unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whofoever therefore shall humble himself as this little child, the fame is greatest in the kingdom of heaven. And whoso shall receive one fuch little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck. and that he were drowned in the depth of the fea. Wo unto the world because of offences: for it must needs be that offences come : but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed that ye despite not one of these little ones; for I fay unto you, That in heaven their angels do always behold the the devil is come down unto face of my Father which is in heaven.

Saint

## Saint Luke, and Saint Simon and Saint Jude.

Saint Luke the Evangelist.
The Collect.

A Lunighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The Epiftle. 2 Tim. 4. 5. VAtch thou in all things, endure afflictions, do the work of an evangelift, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteouinels, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forfaken me, having loved this present world, and is departed unto Theffalonica; Crefcens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I fent to Ephefus. The cloak that I left at Troas with Carpus, when thou comeft, bring with thee; and the books, but especially the parchments. Alexander the copperfmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. S. Luke 10. 1. PHE Lord appointed other feventy also, and fent them two and two before his face into every city and place whither he himself would come. There-fore said he unto them, The harveft truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would fend forth labourers into his harvest. Go your ways; behold, I fend you forth as lambs among wolves. Carry neither purse, nor scrip, ner shoes, and falute no man by the way. And into whatfoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the fame house remain, eating and drinking fuch things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Aposles.

The Collect,

Almighty God, who hake built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of Spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epifle. S. Jude 1.

JUDE the fervant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when

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S.T. SIMON

He Preached in Egypt Africa &
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when I gave all diligence to write unto you of the common falvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the faints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jefus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having faved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath referved in everlafting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, fuffering the vengeance of eternal fire. Likewife also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gofpel. S. John 15. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the world hat I said wato you, The servant is not

greater than his lord: if they have persecuted me, they will also persecute you; if they have kept my faying, they will keep your's alfo. But all thefe things will they do unto you for my Name's fake, because they know not him that fent me. If I had not come and spoken unto them. they had not had fin: but now they have no cloke for their fin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had fin; but now have they both feen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will fend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

> All Saints Day. The Collet.

Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakeable joys which thou hast prepared for them that unseignedly love thee, through Jesus Christ our Lord. Amen.

A N D I faw another angel ascending from the east, having the seal of the living

God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the fea, faying, Hurt not the earth, neither the fea, nor the trees, till we have fealed the fervants of our God in their foreheads. And I heard the number of them which were fealed; and there were fealed an hundred and forty and four thousand, of all the tribes of the children of Ifrael.

Of the tribe of Juda were feal-

ed twelve thousand.

Of the tribe of Reuben were fealed twelve thousand.

Of the tribe of Gad were fealed twelve thousand.

Of the tribe of Afer were fealed twelve thousand.

Of the tribe of Nephthalim were fealed twelve thousand.

Of the tribe of Manaffes were fealed twelve thousand.

Of the tribe of Simeon were fealed twelve thousand.

Of the tribe of Levi were fealed twelve thousand.

Of the tribe of Islachar were fealed twelve thousand.

Of the tribe of Zabulon were fealed twelve thousand.

Of the tribe of Joseph were fealed twelve thousand.

Of the tribe of Benjamin were fealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, faying, Salvation to which were before you.

our God, which fitteth upon the throne, and unto the Lamb. And all the angels flood round about the throne, and about the elders, and the four beafts; and fell before the throne on their faces, and worshipped God, faying, Amen; Bleffing and glory, and wifdom, and thankfgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

#### The Gofpel. S. Matth. 5. 1.

JESUS feeing the multitudes, and when he was fet, his difciples came unto him. And he opened his mouth, and taught them, faying, Bleffed are the poor in spirit: for theirs is the kingdom of heaven. Bleffed are they that mourn: for they shall be comforted. Bleffed are the meek: for they fhall inherit the earth. Bleffed are they which do hunger and thirst after righteoufnefs: for they shall be filled. Bleffed are the merciful: for they shall obtain mercy. Bleffed are the pure in heart: for they shall fee God. Bleffed are the peace-makers: 'for they shall be called the children of God. Bleffed are they which are perfecuted for righteoufness fake: for theirs is the kingdom of heaven. Bleffed are ye, when men shall revile you, and per-fecute you, and shall fay all manner of evil against you falfly for my fake: Rejoice, and be exceeding glad; for great is your reward in heaven: for fo perfecuted they the prophets

of the LORD'S Supple

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The Institution of the LORD'S Supper.



MATTHEW 26 Verle 26

And as they were eating Joses took bread & lefted it & brake its gave it to his listiples & said take eat this is my Body

Nar Thy it is day give forg gain tend.

# ADMINISTRATION of the LORD's SUPPER,

# HOLY COMMUNION.

- I So many as intend to be partakers of the Holy Communion, Shall fignify their Names to the Curate, at least some time the day before.
- And if any of those be an open and notorious evil liver, or have done any awrong to his neighbours by avord or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any avise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before overe offended; and that he hath recompensed the Parties, to author he hath done awrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.
- The same order shall the Curate use with those, betwixt whom he perceiveth malice and batred to reign; not suffering them to be partakers of the Lord's Table, until be know them to be reconciled. And if one of the parties so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he bimself hath offended; and the other Party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthess. And the Ordinary shall proceed against the offending person according to the Canon.
- The table at the Communion-time having a fair white linen Cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be faid. And the Priest standing at the North-fide of the Table, shall say the Lord's Prayer, with the Collect following; the People kneeling.

OUR Rather which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, As it is in heaven: Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from tyll. Amen.

The Collect.

A Lmighty God, unto whom all hearts be open, all defires known, and from whom no fecrets are hid; Cleanfe the thoughts of our hearts by the infpiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Arcen.

Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMAND-MENTS; and the reople still kneeling, shall after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

#### Minister.

GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

on us, and incline our hearts to

keep this law.

Minif. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the fins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to

keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy up-

to keep this law.

Minif. Remember that thou keep holy the Sabbath-day. Six days fhalt thou labour, and do all that thou haft to do; but

the feventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to

keep this law.

Minist. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no

murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not com-

mit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not steal. People. Lord, have mercy upon us, and incline our hearts to

keep this law.

Minist. Thou shalt not bear false witness against thy neighbour.

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People. Lord, have mercy upon us, and incline our hearts to

keep this law.

Minist. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, maid, nor his ox, nor his als, | Then shall be faid the Collet nor any thing that is his.

People. Lord, have mercy upon us, and write all thefe thy laws in our hearts, we befeech thee.

I Then Shall follow one of these. two Collects for the King, the Priest standing as before, and

Saying, Let us pray.

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Lmighty God whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and fo rule the heart of thy chosen fervant GEORGE, our King and Governor, that he (knowing whose minister he is) may above all things feek thy honour and glory; and that we, and all his fubjects (duly confidering whose authority he hath) may faithfully ferve, honour, and humbly obey him, in thee, and for thee, according to thy bleffed word and ordinance, through Jefus Christour Lord; who with thee, and the Holy Ghost, liveth and reigneth ever, one God, world without end. Amen.

¶ Or, A Lmighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou doft difpole and turn them as it feemeth best to thy godly wisdom; We humbly befeech thee fo to difpose and govern the heart of GEORGE thy fervant, our King and Governor, that in all his thoughts, words, and works, he may ever feek thy honour and glory, and fludy to preferve thy people committed to his charge, in wealth, peace, and godlines: Grant this, O merciful Father, for thy dear Son's fake Jesus life; Who proceedeth from the Christ our Lord. Amen.

of the Day. And immediately after the Collect, the Priest Shall read the Epistle, Saying, The Epistle [ or, The portion of Scripture appointed for the Epiftle] is written in the ----Chapter of ----- beginning at the ---- Verse. And the Epistle ended, be shall say, Here endeth the Epistle. Then shall be read the Gospel (the People all standing up) saying, The holy Gospel is written in the --- Chapter of ---- beginning at the --- Verfe. And the Cofpel ended, Shall be fung or faid the Creed following, the People fill flanding as before.

Believe in one God, the Father Almighty; Maker of heaven and earth; and of all things visible and invisible:

And in one Lord Jefus Christ; The only-begotten Sen of God; Begotten of his Father before all worlds; God of God; Light of Light; Very God of very God; Begotten, not made; Being of one fubstance with the Father; By whom all things were made; Who for us men, and for our falvation, came down from heaven; And was incarnate by the Holy Ghost of the Virgin Mary; And was made man; And was crucified also for us under Pontius Pilate; He suffered and was buried; And the third day be rofe again according to the Scriptures; And ascended into heaven, and fitteth on the right hand of the Father; And he shall come again with glory to judge both the quick and the dead; Whofe kingdom shall have no end.

And I believe in the Holy Ghost; The Lord and Giver of G 3 Father

Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. And I believe one Catholick and Apostolick Church; I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead; And the life of the world to come. Amen.

Then the Curate shall declare unto the People aubat Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proelaimed or published in the Curch, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as be thinketh most convenient in his discretion.

fore men, that they may fee your good works, and glorify your Father which is in heaven. S. Matth. 5. 16.

Lay not up for your felves treafure upon earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where

rupt, and where thieves do not break through nor freal. S. Matth. 6. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. Matth. 7. 12.

Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. Math. 7. 21.

Zaccheus flood forth, and faid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I reflore four-fold. S Luke. 19. 8.

Who goeth a warfare at any time of his own coft? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? I Cor.

If we have fown unto you fpiritual things, is it a great matter if we shall reap your worldly things? I Cor. 9. 11.

Do ye not know, that they who minister about boly things, live of the facrifice; and they who wait at the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. Lear. 9. 13, 14.

He that foweth little, shall reap little; and he that foweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. 9. 6, 7.

Let him that is taught in the Word,

Word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. 6. 6, 7.

While we have time, let us do good unto all men; and specially unto them that are of the houshold of faith. Gal. 6. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. I Tim. 6.

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Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themfelves a good foundation against the time to come, that they may attain eternal life. I Tim. 6.17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's fake, who have ministered unto the faints, and yet do minister. Hebr. 6. 10.

To do good, and to distribute, forget not; for with such sacrifices God is pleased. Hebr.

13. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him; how dwelleth the love of God in him? I S. John 3. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. Tob. 4.7.

Be merciful after thy power. If thou haft much, give plenteously: If thou haft little, do thy diligence gladly to give of that little: for so gatherest thou

Word, minister unto him that thyself a good reward in the teacheth in all good things. Be day of necessity. Tob. 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. Prov. 19. 17.

Bleffed be the man that provideth for the fick and needy: the Lord shall deliver him in the time of trouble. Pfal. 41. 1.

- Whilf thefe Sentences are in reading, the Deacons, Church-wardens, or other fit perfon appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the People, in a decent Bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the boly Table.
- And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

Lmighty and everliving God, who by thy holy Apostle hath taught us to make prayers and fupplications, and to give thanks for all men; We humbly befeech thee most mercifully [ to accept the there be no alms or oblati-ons, then shall the words [of our alms and oblations, and ] to reaccepting our alms and oblations] be left out wifaid. ceive thefe our prayers, which we offer unto thy Divine Majesty; befeeching thee to inspire continually the univerfal Church with the spirit of truth, unity, and concord a

And grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity, and godly love. We befeech thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy fervant GEORGE our King; that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true Religion, and Virtue. Give grace, O heavenly Father, to all Bishops and Curates; that they may both by their life and doctrine fet forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here prefent; that with meek heart, and due reverence, they may hear, and receive thy holy Word; truly ferving thee in holiness and righteousness all the days of their life. And we most humbly befeech thee of thy goodness, O Lord, to comfort and fuccour all them, who in this transitory life are in trouble, forrow, need, fickness, or any other adversity. And we also bless thy holy Name, for all thy fervants departed this life in thy faith and fear; befeeching thee to give us grace fo to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

When the Minister giveth warning for the celebration of the boly Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding;) after the Sermon, or Homily ended, he shall read this Exhortation sollowing.

Early beloved, on-day next, I purpose, through God's affiftance, to administer to all fuch as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received, in remembrance of his meritorious Cross and Paffion; whereby alone we obtain remission of our fins, and are make partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jefus Chrift, not only to die for us, but also to be our spiritual food and suftenance in that holy Sacrament. Which being fo divine and comfortable a thing to them who receive it worthily, and fo dangerous to them that will prefume to receive it unworthily; my duty is to exhort you in the mean season to confider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and fo to fearch and examine your own consciences (and that not lightly, and after the manner of diffemblers with God; but fo) that ye may come holy and clean to fuch a heavenly Feaft, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table. The

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments: and whereinfoever ye shall perceive yourselves to have offended, either by will, word, or deed; there to bewail your own finfulness, and to confess yourfelves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be fuch, as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: For otherwise the receiving of the holy Communion doth nothing else but inerease your damnation. Therefore if any of you be a blasphemer of God, an hinderer or flanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; repent you of your fins, or elfe come not to that holy Table; left after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and foul.

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And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who

further comfort or quireth counsel; let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counfel and advice, to the quieting of his conscience, and avoiding of all fcruple and doubtfulness.

TOr, in case be shall see the People negligent to con to the boly Communion, instead of the former, be shall use this Exhortation.

Early beloved brethren, on -- I intend by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here preient; and befeech you for the Lord Jesus Christ's fake, that ye will not refuse to come thereto, being fo lovingly called and bidden by God himfelf. Ye know how grievous and unkind a: thing it is, when a man hath prepared a rich feaft, decked his table with all kind of provision,. fo that there lacketh nothing but the guests to fit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in fuch a cafe would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take: ye good heed, left ye withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to fay, I will not communicate, because I am. otherwise hindered with worldby this means cannot quiet his ly business. But such excuses are own conscience herein, but re- not so easily accepted, and al-

lowed before God. fay, I am a grievous finner, and therefore am afraid to come: Wherefore then do ve not repent and amend? When God calleth you, are ye not ashamed to fay, ye will not come? When ye should return to God, will ye excuse yourselves, and fay, ye are not ready? Confider earnestly with yourselves, how little fuch feigned excuses will avail before God. They that refused the feast in the Gospel, because they ived bought a farm, or would try their yokes of oxen, or because they were married, were not to excufed, but counted unworthy of the heavenly feaft. I, for my part, shall be ready; and according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own falvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchfafe to yield up his foul by death upon the Crofs for your falvation; fo it is your duty to receive the Communion in remembrance of the facrifice of his death, as he himfelf hath commanded: Which if ye shall neglect to do, confider with yourselves how great injury ye do unto God, and how fore punishment hangeth over your heads for the fame; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: For the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

If any man finner, and the Communion, the Communion, the Communion to come: eants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exportation.

Early beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ. must consider how Saint Paul exhorteth all perfons diligently to try and examine themselves, before they prefume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we fpiritually eat the flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) fo is the danger great, if we receive the fam: unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not confidering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers difeafes, and fundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your fins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfeet charity with all men; fo shall we be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghoff, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble

humble himfelf, even to the death upon the Crofs, for us, miferable finners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Mafter and only Saviour Jefus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghoft, let us give (as we are most bounden) continual thanks; fubmitting ourfelves wholly to his holy will and pleafure, and studying to ferve him in true holiness and righteoufness all the days of our life. Amen.

I Then shall the Priest say to them that come to receive the Holy Communion;

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TE that do truly and earnestly repent you of your fins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his boly ways; Draw near with taith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confesfion be made, in the name of all those that are minded to receive the boly Communion, by

and all the People kneeling humbly upon their knees, and figing;

LmightyGod, Father of our Lord Jesus Chrift, Maker of all things, Judge of all men; We acknowledge and bewail our manifold fins and wickednefs, Which we, from time to time most grievously have committed, By thought, word, and deed, against thy divine Majefty, Provoking most justly thy wrath and indignation against us. We do earneftly repent, And are heartily forry for these our mifdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jefus Christ's sake, forgive us all that is past; And grant that we may ever hereafter ferve and please thee in newness of life, To the honour and glory of thy Name, Through Jefus Christ our Lord. Amen.

Then Shall the Priest (or the Bi-Shop, being present) stand up, and turning himself to the People, pronounce this Absolution.

A Lmighty God, our neaven-ly Father, who of his great Lmighty God, our heavenmercy hath promifed forgiveness of fins to all them, that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your fins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall the Priest Jay,

Hear what comfortable words our Saviour Christ faith unto one of the Ministers; both be all that truly turn to him

COME unto me, all ye that travail, and are heavy laden, and I will refresh you. S. Matth. 11. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. John 3. 16.

everlafting life. S. John 3. 16.

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

I Tim. 1. 15.

Hear also what S. John saith. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. I. S. John 2. 1, 2.

After which the Priest Shall proceed, faying,

Lift up your hearts.

Answ. We lift them up unto

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, † Holy Father, Almighty Everlasting God.

+ These Words [Holy Father] must be omitted on Trinity Sunday.

Here shall follow the Proper Preface, according to the time, if there he any specially appointed: or else immediately shall follow,

Therefore with Angels and the company of heaven, we land and magnify thy glorious Name; evermore praising thee, and say-

ing, Holy, holy, holy Lord God of hofts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

¶ Proper Prefaces.

¶ Upon Christmas-day, and seven days after.

BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ Upon Easter-day, and seven days after.

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, Sc.

Tupon Ascension-day, and seven

days after.

Throughthy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

T Upon Whit-funday, and fix

Through Jefus Christ our Lord; according to whose most true promise, the Holy Ghost Ghoft came down as at this time from heaven with a fudden great found, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gofpel unto all nations; whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jefus Christ. Therefore with Angels, &c.

Who art one God, one Lord; not one only perfon, but three perfons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

After each of which Prefaces, Shall immediately be fung or faid,

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HEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praifing thee, and faying, Holy, holy, holy Lord God of hofts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following:

WE do not presume to come to this thy Table, Omerciful Lord, trusting in our

own righteoufness, but in thy manifold and great mercies: We are not worthy fo much as to gather up the crumbs under thy Table. But thou art the fame Lord, whose property is But thou art the always to have mercy: Grant us therefore, gracious Lord, fo to eat the flesh of thy dear Son Jefus Chrift, and to drink his blood, that our finful bodies may be made clean by his body, and our fouls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

When the Priest, standing before the Table, bath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his bands; he shall say the Prayer of Consecration, as followeth:

Lmighty God, our heavenly Father, who of thy tender mercy didft give thine only Son Jesus Christ to suffer death upon the crofs for our redemption; who made there (by his one oblation of himfelf once offered) a full, perfect, and fufficient facrifice, oblation, and fatisfaction for the fins of the whole world; and did inftitute, and in his holy Gofpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Fa-ther, we most humbly befeech thee; and grant that we receiving thefe thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most bleffed body and blood: who in the

same night that he was betray-Pict is to take ed, (a) took bread; in remembrance that Christ's and when he had the Paten into bis bands : given thanks, (b) (6) And bere he brake it, and bread : gave it to disciples, saying, Take, eat, (c) And vere (c) this is my Body all the which is given for upon you: do this in remembrance of me. Likewise af-(d) Here be is ter Supper he (d) nto bis band : took the cup; and when he had given thanks, he gave it to them,

(e) And bere faying, Drink ye to lay bis band all of this; for this Jet (be it Chilice or Flagm) the New Testain which there ment, which is is any Wine to be confecrated. fhed for you, and for many, for the remission of fins: Do this, as oft as ye shall drink it, in remembrance of Amen. me.

Then shall the Minister first receive the Communion in both kinds bimfelf, and then proceed to deliver the same to the Bi-Shops, Priefts, and Deacons, in like manner, (if any be prefent;) and after that to the People also in order, into their bands, all meekly kneeling. And auben be delinereth the Bread to any one, be shall fay,

THE body of our Lord Jan's Christ, which was given for thee, preferve thy body and foul unto everlasting life. and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thankfgiving.

And the Minister that delivereth the Cup to any one, Shall fay,

\*HE Blood of our Lord Jefus

unto everlasting life. Drink this blood was shed for thee, and be thankful.

If the confecrated Bread or Wine be all spent before all bave communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at Our Saviour Christ in the fame night, Sc.] for the bleffing of the Bread; and at [Likewife after Supper, &c.] for the bleffing of the Cup.

When all bave communicated, the Minister shall return to the Lord's Table, and reverently place upon it aubat remainetb of the consecrated Elements, covering the fame with a fair linen cloth.

I Then shall the Priest say the Lord's Prayer, the People repeating after bim every Petition.

UR Father, which art in I heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

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After shall be faid as followeth. Lord and heavenly Father, we thy humble fervants entirely defire thy fatherly goodness, mercifully to accept this our facrifice of praife and thankfgiving; most humbly befeeching thee to grant, that by Christ, which was shed for the merits and death of thy Son thee, preserve thy body and foul I Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our fins, and all other benefits of his pathon. And here we offer and prefent unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively facrifice unto thee; humbly befeeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold fins, to offer unto thee any facrifice; yet we befeech thee to accept this our bounden duty and fervice; not weighing our merits, but pardoning our offences, through Jefus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghoft, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

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A Lmighty and everliving God, we most heartily Hank thee, for that thou doft voiichfafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesis Christ; and dost affure us thereby of thy favour and goodned towards us; and that we are very members incorporate in the mystical body of thy Son, which is the bleffed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly befeech thee, O heavenly Father, fo to affift us with thy grace, that we may ways. Amen.

continue in that holy fellowflip, and do all fuch good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

#### I Then Shall be faid or fung,

Can't be to God on high, and in earth peace, goodwill towards men. We praife thee, we blefs thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the fins of the world, have mercy upon us: Thou, that takest away the sins of the world, have mercy upon us: Thou, that takest away the sins of the world, receive our prayer: Thou, that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

¶ Colletts

Tollests to be faid after the Offertory, when there is no Communion, every fuch day one or more; and the same may be said also, as often as occasion shall serve, after the Collests either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

A Shift us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting falvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, fanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

GRANT, we befeech thee,
Almighty God, that the
words which we have heard this
day with our outward ears,
may through thy grace be fo
grafted inwardly in our hearts,
that they may bring forth in us
the fruit of good living, to the

honour and praise of thy Name, through Jesus Christ our Lord. Amen.

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

A Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

A Lmighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; We befeech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

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<sup>¶</sup> Upon the Sundays and other Holy-days (if there be no Communion)

Shall be faid all that is appointed at the Communion, until the end

of the general Prayer [For the whole state of Christ's Church

militant here in Earth] together with one or more of these Collects

last before rehearsed, concluding with the Blessing.

And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priess, according to his discretion.

- And if there be not above twenty Persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.
- And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.
- And to take away all occasion of dissention, and supersition, which any Person bath or might have concerning the Bread and Wine, is shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.
- And if any of the Bread and Wine remain unconfecrated, the Cural shall have it to his own use: but if any remain of that which was confecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.

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- The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.
- And note, That every Parishioner shall communicate at the least three times in the year, of which Easter is to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclestastical Duties, accustomably due, then and at that time to be paid.
- After the Divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.
- "Whereas it is ordained in this Office for the administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a fignification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue:) Yet, least the same kneeling, should by any Persons, either out of ignorance and infirmity, or out of malice and obstinacy be misconstrued and deprayed; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances; and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians:) And
- "the natural Body and Blood of our Saviour Christ are in Hea"ven, and not here; it being against the truth of Christ's na-
  - "tural Body, to be at one time in more places than one."

#### The MINISTRATION of

## PUBLICK BAPTISM of INFANTS.

To be used in the CHURCH.

THE People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together; as well for that the Congregation there present may testify the receiving of them that be nearly baptized into the number of Christ's Church; as also because in the Baptism of Infants, every Man present may be put in remembrance of his own prosession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the Vulgar Tongue. Nevertheless, (if necessity so require) Children may be baptized upon any other day.

And note, That there shall be for every Male-Child to be happined, two Godfathers and one Godmother; and for every Female, one

Godfather and two Godmothers.

When there are children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Cusate. And then the Godfathers and Godmothers, and the People, with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure water) and standing there, shall say,

HATH this Child been al-

I If they answer, No: Then shall the Priest proceed as followeth.

Early beloved, forafmuch as all men are conceived and born in fin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghoft; I befeech you to call upon God the Father, through our Lord Jefus Chrift, that of his bounteous mercy he will grant to this Child that thing which by nature be cannot have; that be may be baptized with Water and the Holy Ghoft, and received into Christ's holy Church, and be made a lively member of the fame.

Then shall the Priest Say, Let us pray. 0

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A Lmighty and everlasting A God, who of thy great mercy didft fave Noah and his family in the ark from perishing by water; and also didit fafely lead the children of Ifrael thy people through the Red-Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jefus Christ in the river Jordan, didst fanctify Water to the mystical washing away of sin; We befeech thee for thine infinite mercies, that thou wilt mercifully look upon this Child; wash bim and fanctify bim with the Holy Ghost; that be being delivered from thy wrath, may be received into the ark of Christ's Church;

Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally be may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

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A Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for fuccour, the life of them that believe, and the refurrection of the dead; We call upon thee for this Infant, that be coming to thy holy Baptifm, may receive remission of bis fins by spiritual regeneration. Receive bim, O Lord, as thou haft promifed by thy wellbeloved Son, faying, Afk, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that afk; let us that feek find; open the gate unto us that knock; that this Infant may enjoy the everlasting benediction of thy heavenly walking, and may come to the eternal kingdom which thou haft promised by Christ our Lord. Amen.

Then shall the People stand up, and the Priest shall say,

Hear the words of the Gofpel written by Saint Mark, in the tenth Chapter, at the thirteenth Verfe.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and

forbid them not; for of fack is the kingdom of God. Verily I fay unto you, Whofoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

B Eloved, ye hear in this Gof-pel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from bim; how he exhorteth all men to follow their innecency. Ye perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, but earnestly believe, that he will likewife favourably receive this prefent Infant; that he will embrace bin with the arms of his mercy; that he will give unto bim the bleffing of eternal life, and make bim partaker of his everlafting kingdom. Wherefore we being thus perfuaded of the good-will of our heavenly Father towards this Infant, declared by his Son Jefus Chrift; and nothing doubting but that he favourably alloweth this charitable work of our's in bringing this Infant to his holy Baptism; let us faithfully and devoutly give thanks unto him, and fay,

he was much displeased, and faid unto them, Suffer the little children to come unto me, and give thee humble thanks, that

thou hast youchsafed to call us; the flesh, so that thou wilt not to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that be may be born again, and be made an beir of everlasting falvation, through our Lord Jefus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then Shall the Priest speak unto the Godfathers and Godmothers on this quife.

EARLY beloved, ye have brought this Child here to be baptized, ye have prayed that our Lord Jefus Chrift to would vouchfafe receive him, to release him of his fins, to fanctify bim with the Holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jefus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promife he for his part will most furely keep and perform. Wherefore, after this promise made by Christ, this Infant must also faithfully for bis part, promise by you that are bis furcties, (until be come of age to take it upon bimfelf) that be will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

I demand therefore,

OST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous defires of the man may be raifed up in him fame, and the carnal defires of

follow, nor be led by them? Anfw. I renounce them all.

Minister.

OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jefus Christ his onlybegotten Son our Lord? And that he was conceived by the Holy Ghoft, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rife again the third day; that he afcended into heaven, and fitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghoft; the Holy Catholick Church; the Communion of faints; the Remission of fing; the Refurrection of the flesh; and everlafting life after death?

Anfaver. All this I ftedfaftly believe.

Minister.

WILT thou be baptized in this faith? Answ. That is my defire.

Minister.

WILT thou then obediwill and commandments, and walk in the fame all the days of thy life?

Anfav. I will.

Then shall the Priest say,

Merciful God, grant tha the old Adam in this Chil may be so buried, that the net

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not? all. God Ma-And the irgin nder fied, went d rife afteth I the from t the n the union fing; fiefh; leath! ptized ire. s holy s, and lays o A Sag. nt that is Childhe ner him Gran



# PUBLICK BAPTISM Suffery little Children to come unto me & forbid them not for of such is if Kingdom of God.

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Publick Baptism of Infants-

Grant that all carnal affections may die in bim, and that all things belonging to the Spirit may live and grow in bim.

Amen.

Grant that be may have power and strength to have victory, and to triumph against the devil, the world, and the slesh.

Amen.

Grant that whosoever is here dedicated to thee by our Office, and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

Lmighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our fins, did shed out of his most precious fide both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghoft; Regard, we befeech thee, the supplications of thy congregation; fanctify this water to the myftical washing away of fin; and grant that this Child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

I And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it the Water discreetly and warily, saying,

Name of the Father, and of the Son, and of the Holy Ghoft. Amen.

But if they certify that the Child is aweak, it shall suffice to pour Water upon it, saying the aforesaid Words,

Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then Shall the Priest fay,

The receive this Child into the congregation of Christ's flock; and \* Here the do \* fign bim with a Cross upon the the fign of the child's forebead. Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against fin, the world, and the devil; and to continue Christ's faithful soldier and servant unto bis life's end. Amen.

Then Shall the Priest Say,

S Eeing now, dearly beloved brethren, that this Child is regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning.

Then fall be faid, all kneeling;

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive

as our trespasses, as we forgive fant be taught, so soon as he them that trespals against us; shall be able to learn, what a And lead us not into temptation, But deliver us from evil. Amen.

Then Shall the Priest fay,

XIE yield thee hearty thanks, most merciful Father, that it hath pleafed thee to regenerate this Infant with thy Holy Spirit, to receive bim for thine own Child by adoption, and to incorporate bim into thy holy Church. And humbly we befeech thee to grant, that he being dead unto nefs, and being buried with Christ in his death, may crucify the old man, and utterly abolifh the whole body of fin; and that as be is made partaker of the death of thy Son, be may also be partaker of his refurrection; so that finally, with the refidue of thy holy Church, be may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

Then, all flanding up, the Priest Shall fay to the Godfathers and Godinothers this exhortation

following.

Orafmuch as this Child bath promised by you bis sure-ties, to renounce the devil and all his works, to believe in God, and to serve him; ye must re-member, that it is your parts ed in the Church-Catechism, set and duties to see that this In- forth for that purpose.

folemn vow, promite, and pro-fession be bath here made by you. And that he may know these things the better, ye shall call upon bim to hear Sermons; and chiefly ye shall provide, that be may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his foul's health; and that this Child may be virtuoufly brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Chrift, and to be made like unto him; that as he died, and role again for us; fo should we, who are baptized, die from fin, and rife again unto righteousnels; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Then Shall be add, and fay;

TE are to take care that this Child be brought to the Bishop to be confirmed by him, fo foon as be can fay the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar

"It is certain by God's Word, that Children which are bap-" tized, dying before they commit actual fin, are undoubtedly

" Canon, first published in the Year MDCIV.

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<sup>&</sup>quot;To take away all foruple concerning the use of the sign of " the Crofs in Baptism; the true Explication thereof, and the " just Reasons for the retaining of it, may be seen in the worth

# Private BAPTISM of Children in Houses.

THE Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

And also they shall warn them, that without like great cause and necessity the procure not their children to be haptized at home in their houses. But when need shall compel them so to do.

then Baptism Shall be administered on this fashion.

First, let the Minister of the Parish, (or in his absence, any other lawful Minister that can be procured) with them that are present, eall upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer: And then, the Child being named by some one that is present, the Minister shall pour water upon it, saying these avords;

Name of the Father, and of the Son, and of the Holy

Ghoft. Amen.

Then all kneeling down, the Minister shall give thanks unto

God, and fay,

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NE. yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit; to receive bim for thine own Child by adoption, and to incorporate bim into thy holy Church. And we humbly befeech thee to grant, that as be is now made partaker of the death of thy Son, fo be may be also of his resurrection; and that finally, with the refidue of thy faints, he may inherit thine everlasting kingdom, through the fame thy Son Jefus Christ our Lord. Amen.

And let them not doubt, but that the Child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought

into the Church, to the intent that if the Minister of the same Parish did himself haptize that Child, the Congregation may be certified of the true Form of haptism, by him privately before used: In awhich case he shall say thus,

I Certify you, that according to the due and preferibed Order of the Church, at fuch a time, and at fuch a place, before divers witnesses I baptized this

Child.

But if the Child were baptized by any other lawful Minister; then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which ease, if those that bring any Child to the Church, do answer, that the same Child is already baptized; then shall the Minister examine them further, saying,

QY whom was this Child

baptized?

Who was present when this

Child was baptized?

Because some things essential to this Sacrament may happen

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to be omitted through fear or i hafte, in fuch times of extremity; therefore I demand further of you,

With what matter was this

Child baptized?

With what words was this.

Child baptized ?

And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be; then Shall be not christen the Child again, but Shall receive bim as one of the flock of true Christian

people, saying thus;

Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original fin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jefus Christ doth not deny his grace and mercy unto fuch Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort, on this wife:

S. Mark 10. 13.

THEY brought young chil-THEY brought young chil-dren to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jefus faw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I fay unto you, Whofoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and bleffed them.

I After the Gospel is read, the Minister shall make this brief Exhortation upon the avords of the Gospel.

D Eloved, ye hear in this Gof-

pel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gefture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, but earneftly believe, that he hath likewife favourably received this prefent Infant; that he hath embraced bim with the arms of his mercy; and (as he hath promifed in his holy Word) will give unto bim the bleffing of eternal life, and make bim partaker of his everlasting kingdom. Wherefore, we being thus perfuaded of the good-will of our heavenly Father, declared by his Son Jefus Chrift, towards this Infant; let us faithfully and devoutly give thanks unto him, and fay the Prayer, which the Lord himself taught us:

VR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil.

Amen.

Lmighty and everlasting God, heavenly Father, we give thee humble thanks, that I thou hast vouchsafed to call us

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to the knowledge of thy grace, ! and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that be being born again, and being made an beir of everlatting falvation, through our Lord Jefus Christ, may continue thy ferthrough the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister Shall Jay,

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OST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous defires of the same, and the carnal desires of the flesh; so that thou wilt not follow, nor be led by them? Anfw. I renounce them all.

Minister.

OST thou believe in God Father Almighty, Maker of heaven and earth?

And in Jefus Chrift his onlybegotten Son our Lord? And that he was conceived by the Holy Ghoft, born of the Virgin Mary; that he fuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rife again the third day; that he afcended into heaven, and fitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

lick Church: the Communion of faints; the Remission of fins; the Refurrection of the flesh; and everlafting life after death

Anfaver. All this I stedfastly believe.

Minister.

WILT thou then obediwill and commandments, and walk in the fame all the days of thy life?

I will. Anfav.

Then the Priest Shall fay, W E receive this Child in-to the congregation of to the congregation of Chrift's flock; and Here the do fign bim with Priest fall make the fign of the Child forebead. Crofs, in token that hereafter be shall not be ashamed to confels the faith of Christ crucified. and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto bis life's end. Amen.

Then Shall the Priest fay, Eeing now, dearly beloved S brethren, that this Child is by Baptism regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that be may lead the rest of bis life according to this beginning.

Then Shall the Priest Say, WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive bim for thine own Child by adop-tion, and to incorporate bim into thy holy Church. And humbly we befeech thee to And dost thou believe in the grant, that be being dead unto lloly Ghost; the Holy Catho- sin, and living unto righteous-

ness, and being buried with Christ in his death, may crucify the old man, and utterly abolifh the whole body of fin; and that as be is made partaker of the death of thy Son, be may also be partaker of his resurrection; so that finally, with the refidue of thy holy Church, Be may be an inberitor of thine everlasting kingdom, through Jesus Christ our Lord. Amen.

Then all standing up, the Minifler fall make this Exbortation to the Godfathers and

Godmothers. Orasmuch as this Child bath promifed by you bis Sureties, to renounce the devil and all his works, to believe in God, and to ferve him; ye must remember, that it is your parts and duties to fee that this Infint be taught, fo foon as be shall be able to learn, what folemn vow, promife, and profession be bath made by you. And that be may know these things the better, ye shall call upon bim to hear Sermons; and chiefly ye fhall provide, that be may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things a Christian ought to

health; and that this Child may be virtuously brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and be made like unto him; that as he died, and rose again for us; fo should we, who are baptized, die from fin, and rife again unto righteoufness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

I But if they which bring the Infant to the Church, do make such uncertain Anfavers to the Prieff's Questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghoft, (which are effential parts of Baptism;) then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; faving that at the dipping of the Child in the Font, be shall use this Form of avords,

I F thou art not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoft. know and believe to his foul's Amen.

#### The MINISTRATION of

BAPTISM to fuch as are of Riper Years, and able to answer for themselves.

I When any fuch Persons, as are of riper Years, are to be baptized, timely Notice shall be given to the Bishop, or whom he shall appoint for that purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and fasting for the receiving of this boly Sacrament.

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# Baptifm of fuch as are of Riper Years.

- And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font, immediately after the Second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.
- And standing there, the Priest shall ask, whether any of the Persons' here presented be baptized, or no: If they shall assewer, No; then shall the Priest say thus;

Early beloved, forafmuch | as all men are conceived. and born in fin, (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in fin, committing many actual tranfgreffions; and that our Saviour Chrift faith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I befeech you to call upon God the Father, through our Lord Jefus Chrift, that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with Water and the Holy Ghoft, and received into Christ's holy Church, and be made lively members of the same.

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Then shall the Priest say, Let us pray.

(¶ And bere all the Congregation fball kneel,)

A Lmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water

to the myflical washing away. of fin; We befeech thee for thine infinite mercies, that: thou wilt mercifully look upon thefe thy servants; wash them, and fanctify them with the Holy Ghost, that they being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may fo pals the waves of this troublesome world, that finally they may come to the land of everlasting life : there to reign with thee world without end, through Jefus Christ our Lord. Amen.

A Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for fuccour, the life of them that believe, and the refurrection of the dead; We call upon thee for these persons, that they coming to thy holy Baptifm, may receive remission of their fins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well beloved Son, faying, Ask, and ye shall receive; feek, and ye shall find; knock, and it shall be opened unto you : So give now unto us that afk let us that feek, find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eter, H 2 nal

Baptism of such as are of Riper Years.

nal kingdom which thou haft I promifed by Christ our Lord. Amen.

Then Shall the People Stand up, and the Prie,? Shall fay,

Hear the words of the Gofpel written by Saint John, in the third Chapter, beginning at the first Verse:

THERE was a man of the Pharifees, named Nicodemus, a ruler of the Jews. The fame came to Jefus by night, and faid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doeft, except God be with him. Jesus answered and said unto him, Verily, verily, I fay unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faith unto him, How can a man be born, when he is old? Can he enter the fecond time into his mother's womb, and be born? Jefus answered, Verily, verily, I fay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it lifteth, and thou hearest the found thereof; but canft not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

I After which be shall say this Exhartation following.

Eloved, ye hear in this Gof-

and may congressed by

the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceffity of this Sacrament, where it may be had. Likewise, immediately before his ascention into heaven, (as we read in the laft Chapter of Saint Mark's Gospel,) he gave command to his disciples, faying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be faved; but he that believeth not, shall be damned. Which alfo sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apoftle, when upon his first preaching of the Gospel many were pricked at the heart, and faid to him and the rest of the Apostles, Men and brethren, what shall we do? replied and faid unto them, Repent, and be baptized every one of you for the remission of fins, and ye shall receive the gift of the Holy Ghost: For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, faying, Save yourselves from this untoward generation. For (as the fame Apostle testifieth in another place) even Baptism tloth also now, save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the refurrection of Jesus Christ. Doubt ye not therefore, but earneftly believe, that he will favourably receive thefe prefent perfons, truly repenting, and compel the express words of ing unto him by faith; that he our Saviour Christ, That except a man be born of water and of their fins, and bestow upon them

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ma fai the Holy Ghoft; that he will give them the bleffing of eternal life, and make them partakers of

his everlafting kingdom.

Wherefore we being thus perfuaded of the good will of our heavenly Father towards these perfons, declared by his Son Jefus Christ; let us faithfully and devoutly give thanks to him, and fay,

Lmighty and everlafting A God, heavenly Father, we give thee humble thanks, for that thou haft vouchfafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that they may be born again, and be made beirs of everlatting falvation, through our Lord Jefus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

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Then the Priest Shall Speak to the Persons to be baptized on this wife :

WELL-beloved, who are come hither defiring to receive holy Baptism, ye have heard how the congregation hath prayed, that our Lord Jefus Christ would vouchsafe to receive you and blefs you, to release you of your fins, to give you the kingdom of heaven, and everlasting life. Te have heard also, that our Lord Jesus Christ hath promifed in his holy word to grant all those things that we have prayed for; which promife he, for his part, will most furely keep and perform.

Wherefore, after this promife made by Christ, ye must also faithfully, for your part, promile in the presence of these your Witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and conftantly believe God's holy word, and obediently keep his commandments.

Then Spall the Priest demand of each of the Persons to be baptized, severally, these Questions following:

Quest. DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous defires of the fame, and the carnal defires of the flesh, fo that thou wilt not follow, nor be led by them?

Anfav. I renounce them all.

Quest. DOST thou believe in God the Father Almighty, Maker of heaven and Earth?

And in Jefus Chrift his onlybegotten Son our Lord? And that he was conceived by the Holy Ghoft, born of the Vir-Holy Ghoft, born of the gin Mary; that he fuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rife again the third day; that he alcended into heaven, and fitteth at the right hand of God the Father Almighty; and from thence thall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghoft; the Holy Catholick Church; the Communion of Saints; the Remission of fins; the Refurrection of the flesh; and everlasting life after death?

Anfw. All this I stedfastly believe.

H 3

Queft.

Baptism of such as are of Riper Years.

Queft. WILT thou be bap tized in this faith? Anfav. That is my defire.

Question. X71LT thou then obediently keep God's holy will and command-ments, and walk in the same wall the days of thy life?

Anfw. I will endeayour fo to

do, God being my helper.

Then Shall the Priest Jay,

O Merciful God, grant that the old Adam in these per-Jons may be so buried, that the new man may be raifed up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them.

Amen.

Grant that they may have power and firength to have victory, and to triumph against the devil, the world, and the

Amen. fleth.

Grant that they being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlaftingly rewarded, through thy mercy, O bleffed Lord God, who doft live, and govern all things, world without end.

A Lmighty, everliving God, whose most dearly beloved Son Jefus Chrift, for the forgiveness of our fins, did shed out of his most precious fide both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Choft; Regard, we befeech thee, the supplications of this Congrega- this beginning.

tion; fanctify this water to the myftical wathing away of fin; and grant that the persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jefus Christ our Lord. Amen.

Then shall the Priest take each Person to be baptized, by the right hand, and placing him conveniently by the Font, according to bis discretion, shall alk the Godfathers and Godmothers the Name; and then Shall dip bim in the quater, or. pour water upon bim, saying,

T I baptize thee in the · Name of the Father, and of the Son, and of the Holy Ghoft. Amen.

Then Shall the Priest fay,

WE receive this person in-to the congregation of to the congregation of Christ's flock; and Priet Ball male do fign bim with Cross upon the the fign of the Person's forebead. Cross, in token that hereafter be shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against fin, the world, and the devil; and to continue Christ's faithful foldier and servant unto bis life's end. Amen.

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Then Shall the Priest say,

Eeing now, dearly beloved brethren, that these persons are regenerate, and grafted in-to the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the reft of their life according to Then

Baptism of fuch as are of Riper Years.

Then shall be faid the Lord's .

Prayer, all kneeling.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

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W E yield thee humble thanks, O heavenly Father, that thou hast vouchfafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to these persons; that being now born again, and made beirs of everlatting falvation, through our Lord Jesus Christ, they may continue thy fervants, and attain thy promifes, through the fame Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. Amen.

I hen all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

Porasimuch as these persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put them in mind, what a solemn vow, promise, and profession they have now made before this Congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all

diligence to be rightly inftruded in God's holy Word; that fo they may grow in grace, and in the knowledge of our Lord Jefus Chrift, and live godly, righteoufly, and foberly in this prefent world.

And then speaking to the new baptized Persons, he shall proceed, and say,

N D as for you, who have now by Baptism put on Christ, it is your part and duty alfo, being made the children of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptifin representeth unto our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and role again for us; so should we, who are baptized, die from fin, and rife again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

It is expedient that every Perfon, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so be may be admitted to the holy Communion.

If any Persons, not baptized in their Insancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Insants, or (in case of extreme danger) the Office for Private Baptism; only changing the word [Insant] for [Child or Person] as occasion requireth.

H 4 A CA-

#### A CATECHISM;

That is to fay, An Instruction, to be learned of every Person before he be brought to be confirmed by the Bishop,

Question.

WHAT is your Name?

Answer. N. or M.

Question. Who gave you this

Name?

Anfaver. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then

for you?

Anfau. They did promife and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the finful lusts of the sless. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do, as they have promis-

ed for thee?

Anjaw. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechift. Rehearse the Arti-

cles of thy Belief.

Anfaver.

I Believe in God the Father Almighty, Maker of heaven and earth: And in Jelus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell, The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

The holy Catholick Church; The Communion of Saints; The Forgiveness of fins; The Refurrection of the body; And the Life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy

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Belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghoft, who fanctifieth me, and all the elect people of God.

Quest. You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments: Tell me how many there be?

Anfav. Ten.

Quest. Which be they?

Anfaver.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou

I. Thou fhalt have none o-

ther gods but me. I had had

H. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh

his Name in vain.

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IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the leventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy fon, and thy daughter, thy man-fervant, and thy maid-fervant, thy cattle, and the stranger that is within thy gates. For in fix days the Lord made heaven and earth, the fea, and all that in them is, and refted the seventh day; wherefore the Lord bleffed the feventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord

thy God giveth thee.

VI. Thou shalt do no murder. VII. Thou shalt not commit adultery.

adultery.
VIII. Thou shalt not steal.
IX. Thou shalt not bear false witness against thy neighbour.

neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these commandments?

Anfav. I learn two things: My duty towards God, and my duty towards my Neighbour.

Queft. What is thy duty to-

wards God ? water , mil

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my frength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Queft. What is thy duty to-

wards thy Neighbour?

Anfau. My duty towards my Neighbour, is to love him as myfelf, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the King, and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors and masters : To order myfelf lowly and reverently to all my betters: To hurt no body by word or deed : To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and flandering: To keep my body in temperance, lobernels, and chaftity: Not to covet nor de-

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fire other men's goods; but to my, and from everlaiting death. learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

bitse it Catechiff My good child, know this, that thou art not able to do these things of thyfelf, nor to walk in the Commandments of God, and to ferve him, without his special Grace; which thou must learn at all times to call for by diligent Prayer: Letme hear therefore, if thou canft fay the Lord's Prayer?

Anfaver.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, As it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Quest. What desirest thou of

God in this Prayer?

Anfw. I defire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, ferve him, and obey him, as we ought to do. And I pray unto God, that he will fend us all things, that be needful both for our fouls and bodies; and that he will be merciful unto us, and forgive us our fins; and that it will please him to save and defend us in all dangers ghoftly and bodily; and that he will keep us from all fin and wickednels, and from our ghostly ene-

And this I trust he will do of his mercy and goodness, through our Lord Jefus Chrift : And therefore I, fay, Amen; So be it.

#### Question.

HOW many Sacraments hath Christ ordained in his Church?

Anfau. Two only, as generally necessary to falvation; that is to fay, Baptilm, and the Supper of the Lord.

Queft. What meanest thou by

t

this word Sacrament?

Anfav. I mean an outward and visible fign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the fame, and a pledge to affure us thereof.

Quest. How many parts are there in a Sacrament?

Anfav. Two; the outward visible sign, and the inward spiritual grace.

Queft. What is the outward visible fign, or Form in Baptism?

Anfav. Water; wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghoft.

Queft. What is the inward and

spiritual grace?

Anfav. A death unto fin, and a new birth unto righteousnels: For being by nature born in fin, and the children of wrath, we are hereby made the children of grace.

Queft. What is required of

persons to be baptized?

Answ. Repentance, whereby they for sake fin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Queft.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Anfav. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper or-

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Anfw. For the continual remembrance of the facrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part, or fign of the Lord's Sup-

per ?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing fignified?

Anjav. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers there-

by?

Ansav. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lord's

Supper?

Answer. To examine themfelves, whether they repent them truly of their former lins, stedfastly purposing to lead, a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

- The Curate of every Parish shall diligently upon Sundays and Holydays, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.
- And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and he ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.
- So foon as Children are come to a competent Age, and can fay in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.
- And whenfoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in curiting, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think sit to be presented to the Bishop to be consumed. And if the Bishop approve of them, he shall consum them in manner following.

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The Order of CONFIRMATION,

Or Laying on of Hands upon those that are baptized, and come to Years of discretion.

I Upon the Day appointed, all that are to be then confirmed, being placed, and flanding in Order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

the end that Confirmation may be ministered to the more edifying of fuch as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but fuch as can fay the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions, as in the fhort Catechifm are contained: Which order is very convenient to be observed; to the end that children, being now come to the years of difcretion, and having learned what their Godfathers and Godmothers promifed for them in Baptism, they may themselves, with their own mouth and confent, openly before the Church, ratify and confirm the fame; and also promife, that by the grace of God they will evermore endeavour themselves, faithfully to observe fuch things, as they by their own confession have assented unto.

I Then Shall the Bishop say,

O ye here, in the presence of God, and of this congregation, renew the solemn promise and your that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things, which your Godfathers and Godmothers then undertook for you?

And every one shall audibly answer, I do.

OUR help is in the Name of the Lord;

Anfaw. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Anfaver. Henceforth, world without end.

Bishop. Lord, hear our prayers;
Answ. And let our cry come
unto thee.

Almighty and everliving God, who hast vouchfased to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and sill them, O Lord, with the spirit of thy holy sear, now and for ever. Amen.

Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

Defend, O Lord, this thy Child [or this thy fervant] with thy heavenly grace, that be may continue thine for ever, and daily increase in thy Holy Spirit more and more, until be come unto thy everlasting kingdom. Amen.

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Then Shall the Bishop fay, The Lord be with you: Anfaver. And with thy Spirit.

I And (all kneeling dogun) the Bi /bop /ball add,

Let us pray. OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trefpals against us; And lead us not into temptation, But deliver us from evil. Amen.

And this Collett.

Lmighty and everliving God, who makeft us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble fupplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this fign) of thy favour and gracious goodness towards them. Let thy Fatherly hand, we befeech thee, ever be over them; let thy Holy Spirit

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ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jefus Christ, who with thee and the Holy Ghoft liveth and reigneth ever, one God, world without end. Amen.

O Almighty Lord, and ever-lafting God, vouchfafe, we befeech thee, to direct, fanctity, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and foul, through our Lord and Saviour Jesus Christ. Amen.

Then the Bishop shall bless them, faying thus,

THE Bleffing of God Almighty, the Father, the Son, and the Holy Ghoft, be upon you, and remain with you for ever. Amen.

And there shall none be admitted to the boly Communion, until fueb time as be be confirmed, or be ready and defirous to be confirmed.

The Form of Solemnization of MATRIMONY. I lirst the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of divine Service, immediately before the sentences for the Offertory; the Curate saying after the accustomed manner:

Publish the Banns of Mar- | ¶ And if the Persons that are to be riage between M. of ---- and N. of ---- If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it: This is the first [second, or third] time of asking.

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married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not folemnize Matrimony betavixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.

At the day and time appointed for Solemnization of Matrimony, the Perfons to be married shall come into the body of the Church with their Friends and Neighbours: And there standing together, the Man on the right hand, and the Woman on the left, the Pries shall say,

Early beloved, we are gathered together here in the fight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable effate, inflituted of God in the time of man's innocency, fignifying unto us the mystical union that is betwixt Christ and his Church: which holy eftate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee; and is commended of St. Paul to be honourable among all men: and therefore is not by any to be enterprifed, nor taken in hand unadvisedly, lightly, or wantonly, to fatisfy men's carnal lufts and appetites, like brute beafts that have no understanding; but reverently, discreetly, advisedly, foberly, and in the fear of God; duly confidering the causes for which Matrimony was ordained. - First, It was ordained for the rocreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to a-void fornication; that such perfons, as have not the gift of continency, might marry, and keep themselves undefiled members

of Christ's body.

Thirdly, It was ordained for the mutual fociety, help, and comfort, that the one ought to have of the other, both in prof-

perity, and advertity:

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereaster for ever hold his peace.

And also, speaking unto the Persons that shall be married, be shall say;

I Require and charge you both (as ye will answer at the dreadful day of judgment, when

the fecrets of all hearts shall be disclosed) that if either of you know any impediment, why yo may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not

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God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

At which day of Marriage, if any man do alledge and declare any Impediment, why they may not be compled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and fufficient Sureties with him, to the l'arties; or else put in a Caution (to the full value of such charges, as the Perfons to be married do thereby suffain) to prove his allegation: Then the solemnization must be deferred, until such time as the truth be tried.

If no Impediment be alledged, then shall the Curate say unto

the Man,

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy effate of Matrimony? Wilt thou love her, comfort

comfort her, honour and keep her in fickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer, I will.
Then shall the Priest say unto the
Woman,

N. WILT thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer, I will.

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Then shall the Minister say:
Who giveth this Woman to be married to this Man?

Then shall they give their troth to each other in this manner:

The Minister receiving the Woman at her Father's or Friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:

I M. take thee N. to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, so love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loofe their bands; and the Woman with her right band taking the Man by his right hand, shall likewise say after the Minister;

N. take thee M. to my wedded husband, to have and to hold, from this day forward, for better for worfe, for richer for poorer, in fickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their bands; and the Man shall give unto the Woman a Ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth singer of the Woman's left band. And the Man bolding the Ring there, and taught by the Priest, shall say,

wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,

Let us pray. Eternal God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy bleffing upon these thy servants, this man and this woman, whom we blefs in thy Name; that as Isaac and Re-becca lived faithfully together, to these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in per-fect love and peace together, and live according to thy laws, through Jesus Christ our Lord. They shall the Pricht join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

Then Shall the Minister Speak unto the people.

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Minister shall add this Bleshing.

Son, God the Holy Ghoft, blefs, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

Then the Minister or Glerks going to the Lord's Table, shall say or sing this Psalm following. Beati omnes. Psal. 128.

B Lessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olivebranches: round about thy table. Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or this Pfalm.

Deus misereasur. Psal. 67.

GOD be merciful unto us, and blefs us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy faving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, &c. Asit was in the beginning, &c. The Pfalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say, Lord, have mercy upon us.

upon us.

Min. Lord, have mercy upon us.

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OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O'Lord, fave thy fervant, and thy handmaid;

Answer. Who put their trust

in thee.

Minister. O Lord, fend them help from thy holy place;

Answer. And evermore de-

Min. Be unto them a tower of firength,

Answer. From the face of their

enemy.

Min. O Lord, hear our prayer; Answer. And let our cry come unto thee.

Minister.

God of Abraham, God of Isaac, God of Jacob, bless thefe thy fervants, and fow the feed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the fame. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst fend thy bleffing upon Abraham and Sarah, to their great comfort; fo vouchfafe to fend thy bleffing upon thefe thy fervants; that they obeying thy will, and alway being in fafety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

This Prayer next following shall be omitted, where the Woman is past Child-bearing.

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, affist with thy blessing these two persons; that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty; that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

God, who by thy mighty power haft made all things of nothing; who also (after other things fet in order) didft appoint, that out of man (created after thine own image and fimilitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put afunder those whom thou by Matrimony hadft made one: O God, who haft confecrated the state of Matrimony to fuch an excellent mystery, that in it is fignified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church; who gave himself for it, loving and cherishing it even as his own flesh;) and also that this woman may be loving and amiable, faithful and obedient to her hufband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, blefs them both, and grant them to inherit thy everlafting king-dom, through Jesus Christ our Lord. Amer.

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Then

Then Shall the Prieft fay,

A Lmighty God, who at the first parents, Adam and Eve, and did fanctify and join them together in marriage; Pour upon you the riches of his grace, fanctify, and blefs you; that ye may pleafe him both in body and foul, and live together in holy love unto your lives end. Amen.

After which if there be no Sermon declaring the duties of Man and Wife, the Minister Shall

read as followeth.

LL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth fay as touching the duty of husbands towards their wives, and wives towards their

hufbands.

Saint Paul, in his Epiftle to the Ephelians, the fifth Chapter, doth give this commandment to all married men; Hufbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might fanctify and cleanse it with the walking of water, by the Word; that he might present it to himfelf a glorious Church, not having fpot, or wrinkle, or any fuch thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself: For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife;

This is a great mystery; but I fpeak concerning Christ and the Church. Nevertheless, let every one of you in particular fo love his wife, even as himself.

Likewise the same St. Paul, writing to the Coloffians, fpeaketh thus to all men that are married; Hufbands love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker veffel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewife, ye wives, hear and learn your duties toward your husbands, even as it is plainly fet forth in holy

Scripture.

Saint Paul, in the aforenamed Epiftle to the Ephefians, teacheth you thus; Wives, fubmit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he faith, Let the wife fee that fhe reverence her hufband.

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And in his Epittle to the Coloffians, Saint Paul giveth you this faort leffon; Wives, fubmit yourlelves unto your own hufbands, as it is fit in the Lord.

Saint Peter also doth instruct and they two shall be one flesh. I you very well, thus faying; Ye

eves, be in subjection to your own hulbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chafte conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which | fraid with any amazement.

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is not corruptible; even the ornament of a meek and quiet spirit, which is in the fight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in fubjection unto their own hufbands; even as Sarah obeyed Abraham, calling him Lord; whole daughters ye are as long as we do well, and are not a-

It is convenient that the new married Persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

#### The Order for the VISITATION of the Sick.

Shall be given thereof to the Minister of the Parish; who coming into the fick Person's bouse, fball fay,

DEACE be to this house, and to all that dwell in it. When he cometh into the fick man's presence, be shall say, kneeling down,

Emember not, Lord, our Iniquities, nor the iniquities of our forefathers: Spare us, good Lord; spare thy people, whom thou haft redeemed with thy most precious blood, and be not angry with us for ever.

Anfav. Spare us, good Lord. Then shall the Minister say, Let us pray.

Lord, have mercy upon us. Christ, bave mercy upon us. Lord, have mercy upon us.

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven : Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespais against us;

When any Person is sick, notice And lead us not into temptation, But deliver us from evil-Amen.

> Minister. O Lord, fave thy iervant ;

> Anfaver. Which putteth bis trust in thee.

> Minister. Send bim help from thy holy place;

> Anfaver. And evermore mightily defend bim;

> Minister. Let the enemy have no advantage of bim;

> Ansaver. Nor the wicked approach to hurt bim.

> Minister. Be unto bim, O Lord, a ftrong tower,

> Answer. From the face of bis enemy.

> Min. O Lord, hear our prayers; Anfav. And let our ery come unto thee.

> Minister. O LORD, look down from heaven, behold, visit, and relieve this thy fervant: Look upon bim with the eyes of thy mercy, give bim comfort and fure confidence in thee, defend bim from the danger of the enemy, and keep bim in perpetual

peace and fafety, through Jefus I dear Son Jefus Christ's face. Christ our Lord. Amen.

TEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with fickness: Sanctify, we befeech thee, this thy Fatherly correction to bim; that the fense of bis weakness may add ftrength to bis faith, and feriousness to bis repentance: That if it shall be thy good pleasure to restore him to bis former health, be may lead the refidue of bis life in thy fear, and to thy glory: or elfe, give him grace to to take thy vilitation, that after this painful life ended, be may dwell with thee in life everlasting, through Jefus Christ our Lord. Amen.

I Then Shall the Minister exhort the fick Person after this form,

or other like. Early beloved, know this, I that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, firength, health, age, weakness, and sickness. Wherefore, whatfoever your fickness is, know you certainly, that it is' God's vifitation. And for what cause soever this sickness is fent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be fent unto you to correct and amend in you whatfoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your fins, and persons, than to be made like bear your sickness patiently, unto Christ, by suffering pati-

and render unto him humble thanks for his Fatherly vifitation, fubmitting yourfelf wholly unto his will; it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

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If the person visited be very sick, then the Curate may end his Exbortation in this place or elfe

proceed.

TAKE therefore in good part the chaftisement of the Lord: For (as St. Paul faith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chafteneth, and fcourgeth every fon whom he receiveth. If ye endure chastening, God dealeth with you as with fons: for what fon is he whom the father chasteneth not? But if ye be without chastifement, whereof all are partakers; then are ye baftards, and not fons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: fhall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chaftened us after their own pleafure: but he for our profit, that we might be partakers of his holinefs, Thefe words, good brother, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whenfoever by any manner of advertity it thall please his gracious goodness to visit us. And there should be no greater comfort to Christian trutting in God's mercy, for his ently advertities, troubles, and fick.

fickneffes: For he himfelf went not up to joy, but first he fuffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy, is to fuffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlafting life. Now therefore, taking your fickness, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourfelf and your estate, both toward God and man; to that accusing and condemning yourfelf for your own faults, you may find mercy at our heavenly Father's hand for Christ's take, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith; that ye may know, whether you do believe as a Christian man should, or no.

Here the Minister Shall rehearse the Articles of the Faith, fay-

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DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his onlybegotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he fuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rife again the third day; that he afcended into heaven, and fitteth at the right hand of God the Father Almighty; and from thence thall come again at the end of the world, to judge the quick and the dead?

And doft thou believe in the Holy Ghoft; the Holy Catholick Church; the Communion of Saints; the Remission of fins; the Refurrection of the flesh; and everlafting life after death?

The fick Person Shall answer, All this I ftedfaftly believe.

I Then shall the Minister examine aubether be repent bim truly of bis fins, and be in charity with all the world; exhorting him to forgive, from the bottom of bis beart, all perfons that bave offended bim; and if he bath offended any other, to afk them forgiveness; and where be bath done injury or aurong to any man, that be make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonified to make his Will, and to declare his Pubts, what he oweth, and what is owing unto him; for the better difebarging of bis Conscience, and the quietness of bis Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, aubilit they are in bealth.

These words before recearsed, may be said before the Minister begin his Prayer, as be shall fee

cause.

The Minister should not omit. earnesty to move fuch fick per-Jogs as are of ability, to be liral to the poor d van in the

Here Shall the fick person be moved to make a special Confession of his sins, if he feel his

Conscience troubled with any weighty matter. After which Confession, the Priest Shall abfolve him (if he humbly and beartily defire it ) after this fort :

JUR Lord Jefus Chrift, who hath left power to his Church to absolve all finners, who truly repent and believe in him; of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy fins, In the Name of the Father, and of the Son, and of the Holy Ghoft. Amen.

And then the Priest shall say the Collect following.

Let us pray. according to the multitude Most merciful God, who of thy mercies, doft fo put away the fins of those who truly repent, that thou remembereft them no more; Open thine eye of mercy upon this thy fervant, who most earnestly defireth pardon and forgiveness. Renew in bim (most loving Father) whatfoever hath been decayed by the fraud and malice of the devil, or by bis own carnal will and frailness; preserve and continue this fick member in the unity of the Church; confider bis contrition, accept bis tears, affwage bis pain, as shall feem to thee most expedient for bim. And forafmuch as be putteth bis full trust only in thy mercy, impute not unto bim bis former fins; but strengthen bim with thy bleffed Spirit; and when thou art pleased to take bim hence, take bim unto thy favour, through the merits of thy most dearly beloved Son Jeffie Christ our Lord. Amen.

1 Then shall the Minister say this

Pfalm.

PSAL. 71. Inte, Domine, Speravi. N thee, O Lord, have I put my I trust; let me never be put to confusion: but rid me, and deliver me in thy righteoufness; incline thine ear unto me, and fave me.

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Be thou my ftrong hold, whereunto I may alway refort: thou hast promised to help me; for thou art my house of de-

fence, and my caftle.

Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever fince I was born: thou art he, that took me out of my mother's womb; my praise shall alway be of thee.

I am become as it were a monfter unto many: but my

fure truft is in thee.

O let my mouth be filled with thy praise : that I may fing of thy glory and honour all the day long.

Caft me not away in the time of age : forfake me not when

my ftrength faileth me.

For mine enemies speak against me; and they that lay wait for my foul, take their counfel together, faying: God hath forfaken him, perfecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, hafte thee to help me.

Let them be confounded and perish, that are against my foul: let them be covered with shame and diffionour, that feek to do me evil.

As for me, I will patiently abide alway : and will praise

thee more and more.

My

My mouth shall daily speak of thy righteoutness and falvation: for I know no end thereof.

I will go forth in the ftrength of the Lord God: and will make mention of thy righteoufness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of

thy wondrous works.

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Forfake me not, O God, in mine old age, when I am greyheaded: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteoufness, O God, is very high; and great things are they that thou haft done O God, who is like unto thee!

Glory be to the Father, &c. As it was in the beginning, &c.

Adding this:

Saviour of the world, who by thy Cross and precious Blood haft redeemed us; Save us, and help us, we humbly befeech thee, O Lord.

I Then shall the Minister fay, THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord

Jesus Christ. Amen. And after that shall fay, UNTO God's gracious mercy and protection we commit and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his

gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

A Prayer for a fick Child. O Almighty God, and mer-ciful Father, to whom alone belong the iffues of life and death; Look down from heaven, we humbly befeech thee, with the eyes of mercy upon this Child now lying upon the bed of fickness: Visit bim, O Lord, with thy falvation; deliver bim in thy good appointed time from bis bodily pain, and fave bis foul for thy mercies fake: That if it shall be thy pleasure to prolong bis days here on earth, be may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in bis generation; or elfe receive bim into those heavenly habitations, where the fouls of them that fleep in the Lord Jefus, enjoy perpetual reft and felicity Grant this, O Lord, for thy mercies fake, in the fame thy Son our Lord Jefus Chrift, who liveth and reigneth with thee and the Holy Ghoft ever, one God, world without end. Amen. A Prayer for a fick person, when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for fuccour in behalf of this thy fervant, here lying under thy hand in great weakness of body. Look gracioully upon bim, O Lord; and the more the outward man decayeth, strengthen bim, we befeech thee, fo much the more face to shine upon thee, and be Holy Spirit in the inner man.

My

Give bim unfeigned repentance | for all the errors of bis life past, and fledfaft faith in thy Son Jefus; that bis fins may be done away by thy mercy, and bis pardon fealed in heaven, before be go hence, and be no more We know, O Lord, that icen. there is no word impossible with thee; and that if thou wilt, thou canft even yet raife bim up, and grant bim a longer con-tinuance amongst us: Yet forasmuch as in all appearance the time of bis diffolution draweth near; fo fit and prepare bim, we befeech thee, against the hour of death; that after bis departure hence in peace, and in thy favour, bis foul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. Amen.

A commendatory Prayer for a fick

person at the point of departure.
Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the foul of this thy fervant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly befeeching thee, that it may be precious in thy fight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was flain to take away the fine of the world; that whatfoever defilements it may have contracted in the midft of this miferable and naughty world, through the lufts of the flesh, or the light of thy countenance upon wiles of Satan, being purged and done away, it may be prefented pure and without spot sus Christ our Lord. Amen.

before thee. And teach us who furvive, in this and other like daily spectacles of mortality, to fee how frail and uncertain our own condition is; and fo to number our days, that we may feriously apply our hearts to that holy and heavenly wildom, whilst we live here, which may in the end bring us to life ever-lafting, through the merits of Jefus Christ thine only Son our Lord. Amen.

A Prayer for persons troubled in mind or in conscience.

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Bleffed Lord, the Father of mercies, and the God of all comforts; We befeech thee, look down in pity and compaffion upon this thy afflicted fervant. Thou writest bitter things against bim, and makest bim to possess bis former iniquities; thy wrath lyeth hard upon bim, and bis foul is full of trouble: But, O merciful God, who haft witten thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give him, a right understanding of bimfelf, and of thy threats and promifes; that be may neitheir cast away bis confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all bis diftempers. Break not the bruifed reed, nor quench the fmoaking flax. Shut not up thy tender mercies in displeafure; but make bim to hear of joy and gladness, that the bones which thou haft broken may rejoice. Deliver bim from fear of the enemy, and lift up the light of thy countenance upon bim, and give bim peace, through

#### The COMMUNION of the SICK.

Forasmuch as all mortal men be subject to many sudden perils, difeases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, aubensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the boly Communion of the Body and Blood of our Saviour Christ, when it shall be publickly adminiftered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. if the fick Person be not able to come to the Church, and yet is desirous to receive the Communion in his bouse; then he must give timely notice to the Curate, fignifying also bow many there are to communicate with him, (which shall be three, or two at the least) and baving a convenient place in the fick man's bouse, with all things necessary so prepared, that the Curate may reverently minister; be Shall there celebrate the boly Communion, beginning with the Collect, Epistle, and Gospel, here following.

The Collect.

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of Je-The A Lmighty, everliving God, maker of mankind, who doft correct those whom thou doft love, and chastise every one whom thou doft receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that be may take bis sickness patiently, and recover bis bodily health (if it be thy gracious will;) and whensoever bis soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epifle. Hebr. 12. 5.

MY fon, despise not theu the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gofpel. S. John 5. 24.

Visite Principal Principal

- After which the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning at these words [Ye that do truly, Sc.]
- At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.
- But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedsaftly believe

# The Burial of the Dead.

that Jesus Christ bath suffered death upon the Cross for him, and shed his Blood for his redemption; earnefly remembering the benefits be bath thereby, and giving bim bearty thanks therefore; be doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although be do not receive the Sacrament with his mouth.

- When the fick person is wisited, and receiveth the boly Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my truft, &c. | and go fraight to the Communion.
- In the time of the Plague, Saveat, or such other like contagious times of sickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection; upon special request of the diseased, the Minister may only communicate with bim.

#### The ORDER for

# The BURIAL of the DEAD.

- Here is to be noted, that the Office ensuing is not to be used for any that die unhaptized, or excommunicate, or bave laid violent bands upon themselves.
- The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, Shall fay, or fing,

life, faith the Lord : He that believeth in me, though he were dead, yet shall he live: And whofoever liveth and believeth in me, shall never die. S. John 11. 25, 26,

Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my ikin, worms deftroy this body; yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another. Job 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleffed be the Name of the Lord, I Tim. 6, 7. Job 1. 21.

Am the refurrection and the | I After they are come into the Church, shall be read one or both of these Psalms following. Pfal. 39. Dixi, cuftodiam.

Said, I will take heed to my ways: that I offend not in

my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my fight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me; and while I was thus musing, the fire kindled: and at the last I spake with my tongue;

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haft made my days as it were a span long

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in respect of thee; and verily every man living is altogether

vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope; truly my hope is even in

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy

doing.

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Take thy plague away from me: I am even confumed by

means of thy heavy hand.

When thou with rebukes doft chasten man for fin, thou makest his beauty to confume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears confider my calling: hold not thy peace at

my tears;

For I am a stranger with thee, and a fojourner: as all

my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more feen.

Glory be to the Father, and to the Son : and to the Holy

Ghost:

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Pfal. 90. Domine, refugium.

ORD, thou hast been our refuge: from one genera-Don to another.

Before the mountains were joice and brought forth, or ever the earth our life.

and mine age is even as nothing | and the world were made : thon art God from everlasting, and world without end.

Thou turnest man to destruction: again thou fayeft, Come again, ye children of men.

For a thousand years, in thy fight, are but as yesterday : seeing that is past as a watch in the night.

As foon as thou scatterest them, they are even as a fleep: and fade away fuddenly, like

the grafs.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we confume away in thy displeasure: and are afraid at

thy wrathful indignation. Thou halt fet our misdeeds before thee : and our fecret fins in the light of thy countenance.

For when thou art angry, all our days are gone : we bring our years to an end, as it were

a tale that is told.

The days of our age are threefcore years and ten; and though men be fo ftrong, that they come to fourfcore years: yet is their strength then but labour and forrow; so foon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, to is thy

displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto

thy fervants.

O fatisfy us with thy mercy, and that foon : fo shall we rejoice and be glad all the days of

Comfort

the-time that thou haft plagued us : and for the years wherein we have fuffered advertity.

Shew thy fervants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon as: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son; and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

I Then Shall follow the Leffon, taken out of the fifteenth Chapter of the former Epifle of Saint Paul to the Corinthians.

7 Cor. 15. 20.

OW is Christ risen from the dead, and become the first-fruits of them that slept. For fince by man came death, by man came also the refurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, Then cometh at his coming. the end, when he shall have delivered up the kingdom to God, the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death : for he hath put all things under his feet. But when he faith, All things are put under him; it is manifest that he is excepted, which another star in glory. So also is did put all things under him. the refurrection of the dead: It And when all things thall be is fown in corruption; it is railed subdued unto him, then shall in incorruption: It is fown in

Comfort us again now after the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rife not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die If after the manner of daily. men I have fought with beafts at Ephefus, what advantageth it me, if the dead rise not? Let us cat and drink, for to-morrow we die. Be not deceived; evil communications corrupt good manners. Awake to rightcoufness, and fin not; for some have not the knowledge of God. I ipeak this to your shame. But some man will fay, How are the dead raised up? and with what body do they come? Thou fool, that which thou fowest is not quickened, except it die: And that which thou fowest, thou fowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleafed him; and to every feed his own body. All stesh is not the same stesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the fun, and another glory of the moon, and another glory of the stars; for one star differeth from difd

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diffeonour; it is raised in glory: It is fown in weakness; it is raifed in power: It is fown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And fo it is written, The first man Adam, was made a living foul; the last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual but that which is patural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, fuch are they also that are heavenly. And as we have borne the image of the earthy, we thall also bear the image of the heavenly. Now this I fay, brethren, that fleih and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery : We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall found, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy fting? O grave, where is thy victory? The sting of death is fin, and the strength of fin is the law. But thanks be to God which giveth us the victory, through our Lord Jefus Christ.

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Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

When they come to the Grave, aubile the Corpfe is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:

MAN that is born of a woman, hath but a fhort time to live, and is full of mifery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midft of life we are in death: Of whom may we feek for fuccour, but of thee, O Lord, who for our fins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains

of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then while the earth shall be east upon the body by some standing by, the Pricst shall say,

Porasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of

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the refurrection to eternal life, I through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himfelf.

Then Shall be faid, or fung, Heard a voice from heaven, I faying unto me; Write, From henceforth bleffed are the dead which die in the Lord: Even fo faith the Spirit; for they rest from their labours.

I Then shall the Priest say, Lord, have mercy upon us. Christ, bave mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Prieft.

Lmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the fouls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleafed thee to deliver this our brother out of the miferies of this finful world; befeeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of more, Amen.

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thine elect, and to haften thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect confum-mation and blifs, both in body and foul, in thy eternal and everlafting glory, through Jefus Christ our Lord. Amen.

The Collect.

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Merciful God, the Father of our Lord Jesus Christ, who is the refurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be forry as men without hope, for them that fleep in him; We meekly be-feech thee, O Father, to raise us from the death of fin unto the life of righteousness; that when we shall depart this life, we may reft in him, as our hope is, this our brother doth; and that at the general Refurrection in the last day, we may be found ac-ceptable in thy fight; and receive that bleffing, which thy well-beloved Son shall then well-beloved Son pronounce to all that love and fear thee, faying, Come, ye bleffed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we be-feech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

THE Grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Ghoft, be with us all ever-

A PARTY AND A STATE OF THE STAT

# THANKSGIVING of WOMEN after CHILD-BIRTH.

commonly called, The Churching of Women.

The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as bath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto ber,

Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Childbirth; you shall therefore give hearty thanks unto God, and fay ;

I Then Shall the Priest Say the 116th Pfalm.

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Dilexi quoniam.

I Am well pleafed : that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The fnares of death compassed me round about : and the pains of hell gat hold upon me.

I found trouble and heaviness; and I called upon the Name of the Lord: O Lord, I befeech thee, deliver my foul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in mifery, and he helped me.

Turn again then unto thy reft, O my foul: for the Lord hath rewarded thee.

And why? thou haft delivered my foul from death: mine eyes from tears, and my feet from talling.

I will walk before the Lord : in the land of the living.

I believed, and therefore will

Orasmuch as it hath pleased | bled : I faid in my haste, All men are liars.

What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

I will receive the cup of falvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerufalem. Praise the Lord.

Glory be to the Father, and to the Son ; and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be : world without end. Amen.

T Or Pfalm 127. Nifi Dominus.

Except the Lord build the house: their labour is but loft that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but loft labour that ye hafte to rife up early, and fo late take reft, and eat the bread of carefulness: for so he giveth his beloved fleep.

Lo, children and the fruit of the womb: are an heritage and gift, that cometh of the Lord.

Like as the arrows in the hand of the giant : even fo are the young children.

Happy is the man that hath his quiver full of them: they I speak; but I was fore trou- shall not be ashamed, when they

fpeak IA

fpeak with their enemies in the | Minister. Be thou to her a gate.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then the Priest Shall fay, Let us pray.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister. O Lord, fave this woman thy fervant;

Answer. Who putteth her truft in thee.

strong tower;

Answer. From the face of her enemy.

Lord, hear Minister. prayers;

Answer. And let our cry come unto thee.

Minister. Let us pray.

O Almighty God, we give thee humble thanks, for that thou halt vouchfafed to deliver this woman thy fervant from the great pain and peril of Child-birth; Grant, we befeech thee, most merciful Father, that the through thy help may both faithfully live; and walk according to thy will in this life prefent; and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

The Woman that cometh to give ber Thanks, must offer accustomed Offerings; and if there be a Communion, it is convenient that she receive the holy Communion.

# COMMINATION,

Or, Denouncing of God's Anger and Judgments against Sinners, with certain Prayers to be used on the first Day of Lent, and at other times, as the Ordinary shall appoint.

After Morning Prayer, the Litary ended according to the accustomed manner, the Priest shall in the Reading Peau, or Pulpit, fay,

BRethren, in the Primitive admonished by their example, Church there was a godly might be the more afraid to discipline, that at the beginning of Lent, fuch persons as stood convicted of notorious fin, were put to open penance, and punished in this world, that their fouls might be faved in the day

offend.

Instead whereof, (until the faid discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the prefence of of the Lord; and that others, I you all) should be read the general Sentences of God's curfing teth man for his defence, and in against impenitent finners, gathered out of the feven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, Amen: To the intent that being admonished of the great indignation of God against finners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from fuch vices, for which ye affirm with your own mouths the curie of God to be due.

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Wried is the man that maketh any carved or molten image, to worthip it.

I And the People Shall ansaver and Jay, Amen.

Minister. Curfed is he, that curleth his father or mother.

Anfaver. Amen.

Minift. Curfed is he, that removeth his neighbour's landmark.

Anfaver. Amen.

Minift. Curfed is he, that maketh the blind to go out of his way. you sail or she a

Anfaver. Amen.

Minist. Curfed is he, that perverteth the judgment of the stranger, the fatherless, and widow.

Answer. Amen.

Min. Curfed is he, that fmiteth his neighbour fecretly.

Anfau. Amen.

Min. Curfed is he, that lieth with his neighbour's wife.

Anfaver. Amen. 110

Min. Curfed is he, that taketh reward to flay the innocent. Anfaven, Amen. to how the

Min. Curfed is he, that puteth his trust in man, and takhis heart goeth from the Lord,

Anfaver. Amen.

Min. Curfed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, flanderers, drunkards, and extortioners.

Answer. Amen.

Minister.

NOW feeing that all they are accurfed (as the prophet David beareth witness) who do err and go aftray from the commandments of God; let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our finful life, acknowledging and confessing our offences, and feeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees; fo that every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the finners, fnares, fire, and brimftone, fform and tempeft; this shall be their portion to drink. For lo, the Lord is come out of his place, to vifit the wickedness of such as dwell upon the earth. But who may abide the day of his couning? Who shall be able to endure, when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night and

when men shall fay, Peace, and all things are fafe; then shall fudden destruction come upon them, as forrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the ftubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-fufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (faith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord; but abhorred my counsel, and despised my cor-Then shall it be too rection. late to knock, when the door fhall be shut; and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgment, which fhall be pronounced upon them, when it shall be faid unto them, Go, ye curled, into the fire everlafting, which is prepared for the devil and his angels! Therefore, brethren, take we heed betime, while the day of falva-tion lasteth; For the night cometh, when none can work: But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment; and of his endless pity promiseth us forgiveness of that which is part, if with a perfect and true heart we return unto him.

For though our fins be as red as scarlet, they shall be made white as fnow; and though they be like purple, yet they shall be made white as wool. Turn ye (faith the Lord) from all your wickedness, and your fin shall not be your destruction: Cast away from you all your ungodliness that ye have done; make you new hearts, and a new fpirit : Wherefore will ye die, O ye house of Israel, seeing that I have no pleafure in the death of him that dieth, faith the Lord God? Turn ye then, and ye shall live. Although we have finned, yet we have an Advocate with the Father, Jefus Christ the righteous; and he is the propitiation for our fins. For he was wounded for our offences, and fmitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent finners; affuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance: If we fubmit ourselves unto him, and from henceforth walk in his ways; if we will take his eafy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Hely Spirit; feeking always his glory, and ferving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be fet on the left hand; and he will fet us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession

of his glorious kingdom: Unto which he vouchfafe to bring us all, for his infinite mercy. Amen.

Then shall they all kneel upon their knees, and the Priests and Clerks, kneeling (in the Place aubere they are accustomed to fay the Litany) shall say this Pfalm.

Pfal. 51. Miferere mei, Deus.

TAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

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Wash me throughly from my wickedness: and cleanse me from my fin.

For I acknowledge my faults: and my fin is ever before me.

Against thee only have I finned, and done this evil in thy fight: that thou mightest be justified in thy faying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in fin hath my mo-

ther conceived me.

But lo, thou requireft truth in the inward parts: and fhalt make me to understand wisdom secretly.

Thou shalt purge me with hystop, and I shall be clean: thou shalt wash me, and I shall

be whiter than fnow.

Thou shalt make me hear of joy and gladness: that the bones, which thou haft broken, may rejoice.

Turn thy face from my fins: and put out all my mideeds.

Make me a clean heart, O God: and renew a right spirit within me-

Cast me not away from thy presence: and take not thy Holy Spirit from me.

thy help again: and flablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and finners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall fing of thy righteoufnefs.

Thou shalt open my lips, O Lord: and my mouth shall

fhew thy praise.

For thou defireft no facrifice, else would I give it thee: but thou delightest not in burntofferings.

The facrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls

of Jerusalem;

Then shalt thou be pleased with the facrifice of righteoufneis, with the burnt offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy

Ghoft:

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy upon us.

Christ, bave mercy upon us. Lord, have mercy upon us.

UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trefpaffes, as we forgive them that trespals against O give me the comfort of us; And lead us not into temp-16

tations

tion, But deliver us from evil. I therefore, good Lord, spare thy Amen.

Min. O Lord, fave thy fervants.

Answ. That put their trust in thee.

Min. Send unto them help from above;

Anfav. And evermore mightily defend them:

Min. Help us, O God our Sa-

viour :

Anfw. And for the glory of thy Name deliver us; be merciful to us finners, for thy Name's fake.

Min. O Lord, hear our prayer; Anfw. And let our cry come

unto thee.

Minister. Let us pray. LORD, we befeech thee, mercifully hear our prayers, and spare all those who confess their fins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and mer-ciful Father, who hast compaffion upon all men, and hatek nothing that thou haft made; who wouldest not the death of a finner, but that he should rather turn from his fin, and be faved: Mercifully forgive us our trefpaffes; receive and comfort us, who are grieved and wearied with the burden of our fins. Thy property is always to have mercy; to thee only it appertaineth to forgive fins: Spare us

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people, whom thou haft redeemed; enter not into judgment with thy fervants, who are vile earth, and miferable finners; but fo turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and fo make hafte to help us in this world, that we may ever live with thee in the world to come, through Jefus Christ our Lord. Amen.

Then shall the People saythis that followeth, after the Minister;

TURN thou us, O good Lord, and fo shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compaffion, long-fuffering, and of great pity. Thou sparest when we deferve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, fpare them; and let not thine heritage be brought to confufion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, through the merits and mediation of thy bleffed Son, Jefus Christ our Lord. Amen.

Then the Minister alone shall say,

THE Lord blefs us, and keep I us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

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#### THE FIRST DAY.

MORNING PRAYER.

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PSAL. 1. Beatus vir, qui non abiit.

PLESSED is the man, that hath not walked in the counsel of the ungodly, nor flood in the way of finners: and hath not fat in the feat of the fcornful;
2 But his delight is in the

law of the Lord: and in his law will he exercise himself day and

might.

3 And he shall be like a tree planted by the water-fide: that will bring forth his fruit in due feafon.

4 His leaf also shall not wither: and look, whatfoever he

doeth, it shall prosper.

5 As for the ungodly, it is not fo with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the finners in the congregation of the

righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

PSAL. 2. Quare fremuerunt
gentes?

WHY do the heathen for
furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth-fland up, and the rulers take counsel together : against the Lord, and against his anointed.

3 Let us break their bonds afunder : and cast away their

cords from us.

4 He that dwelleth in heaven fhall laugh them to fcorn: the Lord shall have them in derifion.

5 Then' shall he speak unto them in his wrath : and vex them in his fore displeasure.

6 Yet have I fet my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath faid unto me : Thou art my Son, this day have I begotten thee.

8 Defire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy poffeffion.

9 Thou shalt bruise them with a rod of iron : and break

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them in pieces like a potter's veffel.

ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with re-

verence.

12 Kiss the Son, left he be angry, and so ye perish from the right way: if his wrath be kindled, (yea, but a little) blessed are all they that put their trust in him.

PSAL. 3. Domine, quid multi-

L oRD, how are they increafed that trouble me: many are they that rife against me.

2 Many one there be that fay of my foul: There is no help

for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and flept, and rose up again: for the Lord

fustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheekbone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bleffing is

upon thy people.

PSAL. 4. Cum invocarem.

HEAR me when I call, O God of my righteoufness: thou hast fet me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

a O ye fons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and feek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will

hear me.

4 Stand in awe, and fin not: commune with your own heart, and in your chamber, and be ftill.

5 Offer the facrifice of righteousness: and put your trust in

the Lord.

6 There be many that fay : Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou haft put gladness in my heart: fince the time that their corn and wine and oil increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety.

PSAL. 5. Verba mea auribus.

PONDER my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will

I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy fight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord

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will abhor both the blood-thir-

fty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship towards thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain

before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open fepulchre: they flatter with

their tongue.

II Deftroy thou them, O God; let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall

be joyful in thee;

13 For thou, Lord, wilt give thy bleffing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

# EVENING PRAYER.

PSAL. 6. Domine, ne.

O Lord, rebuke me not in thine indignation: neither chaften me in thy difpleasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My foul also is fore troubled: but, Lord, how long wilt

thou punish me?

deliver my foul: O fave me for thy mercies fake;

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wath I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive

my prayer.

to All mine enemies shall be confounded, and fore vexed: they shall be turned back, and put to shame suddenly.

## PSAL. 7. Domine, Deus meus.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2 Left he devour my foul, like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any fuch thing: or if there be any wickedness in my hands:

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is

mine enemy;

5 Then let mine enemy perfecute my foul, and take me; yea, let him tread my life down upon the earth, and lay mine honour in the duft.

6 Stand up, O Lord, in thy wrath, and lift up thyfelf, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

7 And fo shall the congregation of the people come about

thee:

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thee : for their fakes therefore | thing enemies : that thou might-

lift up thyfelf again.

8 The Lord shall judge the people; give sentence with me, O Lord: according to my right-cousiness, and according to the innocency that is in me.

9 O let the wickedness of the angodly come to an end; but

guide thou the just.

trieth the very hearts and reins.

who preserveth them that are true of heart.

12 God is a righteous Judge, trong, and patient: and God

is provoked every day.

is If a man will not turn, he will whet his fword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the

perfecutors.

rs Behold, he travaileth with mischief: he hath conceived forrow, and brought forth ungodliness.

ged up a pit: and is fallen himfelf into the destruction that he

made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own

pate.

This

Lord, according to his righteouineis: and I will praise the Name of the Lord most High. PSAL.8. Domine, Dominus noster.

O Lord our Governor, how excellent is thy Name in all the world; thou that haft fet thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of

thing enemies: that thou mighteft fill the enemy, and the avenger.

3 For I will confider thy heavens, even the works of thy fingers: the moon and the stars, which thou hast ordained.

4 What is man, that thou art mindful of him: and the son of man, that thou visitest him?

5 Thou madest him lower than the angels: to crown him with

glory and worship.

6 Thou makest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet;

7 All sheep and oxen; yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatfoever walketh through the paths of the seas.

9 O Lord our Governor: how excellent is thy Name in all

the world!

MORNING PRAYER. PSAL. 9. Confitebor tibi.

Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my fongs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and

perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

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even as the cities which thou haft deftroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared

his feat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

o The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

Name, will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord, which dwelleth in Sion: shew the peo-

ple of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

O Lord; confider the trouble which I fuffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice

in thy falvation.

down in the pit that they made: in the fame net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his

own hands.

17 The wicked shall be turned into hell: and all the people

that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy fight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

PSAL. 10. Ut quid, Domine?

WHY standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own luft doth perfecute the poor: let them be taken in the crafty will-ness that they have imagined.

3 For the ungodly hath made boast of his own heart's defire 2 and speaketh good of the coverous, whom God abhorred.

4 The ungodly is fo proud, that he careth not for God: nelther is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his fight, and therefore defieth he all his enemies.

6 For he hath faid in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of curfing, deceit, and fraud: under his tongue is ungodliness and va-

nity.

8 He fitteth lurking in the thievish corners of the streets: and privily in his lurking dense doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting fecretly, even as a lion lurketh he in his den; that he may ravish the

poor.

when he getteth him into his

net.

bleth himself: that the congregation of the poor may fall intethe hands of his captains.

Tush, God hath forgotten; he

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hideth away his face, and he l will never fee it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth fay in his heart, Tush, thou God careft not for it.

15 Surely, thou haft feen it : for thou beholdest ungodliness

and wrong.

16 That thou mayest take the matter into thine hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou

shalt find none.

18 The Lord is King for ever and ever : and the heathen are

perished out of the land.

19 Lord, thou haft heard the defire of the poor : thou prepareft their heart, and thine ear hearkeneth thereto;

20 To help the fatherless and poor unto their right : that the man of the earth be no more ex-

alted against them.

PSAL. II. In Domino confido. IN the Lord put I my truft : how fay ye then to my foul, That she should slee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the

righteous done

4 The Lord is in his holy temple: the Lord's feat is in

5 His eyes confider the poor: and his eye-lids try the children | fide : when they are exalted, of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness, doth his foul abhor.

7 Upon the ungodly, he shall rain fnares, fire and brimstone, fform and tempeft: this shall be

their portion to drink.

8 For the righteous Lord loveth righteoufness: his countenance will behold the thing that is just.

EVENING PRAYER. PSAL. 12. Salvum me fac.

HELP me, Lord; for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double

heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things;

4 Which have faid; With our tongue will we prevail: we are they that ought to fpeak; who is lord over us?

5 Now for the comfortless troubles fake of the needy : and because of the deep fighing of the poor;

6 I will up, faith the Lord: and will help every one from him that fwelleth against him,

and will fet him at rest.

7 The words of the Lord are pure words : even as the filver, which from the earth is tried, and purified feven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every

rebuke.

PSAL. 13. Ufque quo, Domine?

TOW long wilt thou forget I me, O Lord, for ever : how long wilt thou hide thy face from me?

2 How long shall I feek counfel in my foul, and be fo vexed in my heart : how long shall mine enemies triumph over me?

3 Confider and hear me, O Lord my God: lighten mine eyes, that I fleep not in death;

4 Left mine enemy fay, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy: and my heart is joyful in

thy falvation.

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6 I will fing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

PSAL. 14. Dixit insipiens.

THE fool hath said in his heart: There is no God. 2 They are corrupt and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to fee if there were any that would understand, and feek

after God.

4 But they are all gone out of the way; they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open fepulchre; with their tongues have they deceived a the poiton of alps is under their lips.

Their mouth is full of curfing and bitterness a their feet are swift to shed blood.

7 Destruction and unhappi- I shall never fall.

the children of men are put to | ness is in their ways; and the way of peace have they not known: there is no fear of God before their eyes.

> 8 Have they no knowledge, that they are all fuch workers of mischief: eating up my people as it were bread, and call

not upon the Lord?

o There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his

trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Ifrael shall be glad.

#### MORNING PRAYER.

PSAL.15. Domine, quis babitabit?

ORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he, that leadeth an uncorrupt life: and doeth the thing which is right, and ipeaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not flandered his neighbour.

4 He that letteth not by himfelf, but is lowly in his own eyes; and maketh much of them

that fear the Lord.

s He that fweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doeth these things 2

PSAL.

PSAL. 16. Conferva me, Domine.

Referve me, O God : for in I thee have I put my fruft.

2 O my foul, thou hast said unto the Lord: Thou art my God; my goods are nothing unto thee.

3 All my delight is upon the faints, that are in the earth : and upon fuch as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt

maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a

goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season

9 I have fet God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

II For why? thou fhalt not leave my foul in hell : neither shalt thou suffer thy holy One

to fee corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSAL. 17. Exaudi, Domine.

HEARthe right, O Lord, con-fider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2. Let my fentence come forth from thy prefence : and let thine eyes look upon the thing that is equal.

3 Thou haft proved and vifited mine heart in the nightleason; thou hast tried me, and fhalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of thy lips: I have kept me from

the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps ilip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as refift thy right hand.

8 Keep me as the apple of an eye : hide me under the tha-

dow of thy wings,
9 From the ungodly that trouble me: mine enemies compass me round about to take away my foul.

10 They are inclosed in their own fat : and their mouth

fpeaketh proud things.

11 They lie waiting in our way on every fide : turning their eyes down to the ground;

12 Like as a hon that is greedy of his prey; and as it were a lion's whelp, lurking in fecret places.

13 Up, Lord, disappoint him, and cast him down : deliver my foul from the ungodly, which

is a fword of thine; 14 From the men of thy hand, O Lord, from the men, I lay, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their

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defire : and leave the rest of their

fubitance for their babes.

noted thy prefence in righteoufnefs: and when I awake up after thy likeness, I shall be fatisfied with it.

# EVENING PRAYER.

I Will love thee, O Lord; my ftrength; the Lord is my ftony rock, and my defence:

any Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my falvation, and my refuge.

which is worthy to be praifed; fo shall I be fafe from mine

enemies.

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3 The forrows of death compaffed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the fnares of death

overtook me.

5 In my trouble I will call upon the Lord : and complain

unto my God.

of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked a the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a finoke out in his prefence: and a confuming fire out of his mouth, fo that coals were kindled at it.

9 He bowed the heavens alfo, and came down: and it was

dark under his feet.

to He rode upon the cherubins, and did fly: he came flying upon the wings of the wind.

11 He made darkness his se- | dealing : and according unto

about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

and scattered them: he cast forth lightnings, and destroyed them.

15 The fprings of waters were feen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord

was my upholder.

19 He brought me forth alfo into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous

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his eye-fight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people, that are in advertity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength,

except our God?

32 It is God, that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts feet : and fetteth me up

on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again, till I have destroyed them.

38 I will fmite them, that they, Anointed, shall not be able to stand: but evermore. fall under my feet.

39 Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy

them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not

known : shall ferve me.

45 As foon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their

prilons.

47 The Lord liveth, and bleffed be my firong helper: and praifed be the God of my falvation.

48 Even the God, that feeth that I be avenged: and subdueth the people unto me.

49 It is he, that delivereth me from my cruel enemies, and fetteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King; and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

MORN-

MORNING PRAYER.

PSAL. 19. Cali enarrant. THE heavens declare the glory of God : and the firmament sheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their found is gone out into all lands : and their words into the ends of the world.

5 In them hath he fet a tabernacle for the fun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his courfe.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

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7 The law of the Lord is an undefiled law, converting the foul: the testimony of the Lord is fure, and giveth wisdom unto the fimple.

8 The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be defired are they than gold, yea, than much fine gold: fweeter also than honey, and the honey-comb.

11 Moreover, by them is thy lervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my fecret faults.

13 Keep thy fervant also from prefumptuous fins, left they get the dominion over me : so shall gold upon his head.

I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy fight,

15 O Lord : my ftrength, and

my redeemer.

PSAL. 20. Exaudiat te Dominus. THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee;

2 Send thee help from the fanctuary: and strengthen thee

out of Sion;

3 Remember all thy offerings: and accept thy burnt-facrifice;

4 Grant thee thy heart's defire : and fulfil all thy mind.

5 We will rejoice in thy falvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and fome in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are rifen, and fland upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

PSAL. 21. Domine, in virtute tua. THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy falvation.

2 Thou haft given him his heart's defire : and haft not denied him the request of his lips.

3 For thou shalt prevent him with the bleffings of goodness: and shalt set a crown of pure 4 He

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4 He asked life of thee, and thou gaven him a long life: even for ever and ever.

5 His honour is great in thy falvation: glory and great worthip thalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord; and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

of Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

out of the earth: and their feed from among the children of men.

ri For they intended mifchief against thee : and imagined such a device as they are not able to perform.

them to flight: and the firings of thy bow shalt thou make ready against the face of them.

thine own strength: fo will we fing, and praise thy power.

EVENING PRAYER. PSAL. 22. Deus, Deus meus.

MY God, my God, look upon me; why hast thou forfaken me; and art to far from my health, and from the words of my complaint.

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I

take no reft.

3 And thou continuest holy: O thou worship of Israel!

4 Our fathers hoped in thee; they trufted in thee, and thou didft deliver them.

5 They called upon thee, and were holpen: they put their truft in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very foorn of men, and the outcast of the people.

7 All they that fee me, langh me to fcorn: they floot out their hips, and shake their heads, faying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breats.

10 I have been left unto thee ever fince I was born: thou art my God even from my mother's womb.

11 O go not from me, for trouble his hard at hand: and there is none to help me.

bout me : fat bulls of Bafan close me in on every fide.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue eleaveth to my gums: and thou shalt bring me into the dust of death.

about me: and the counsel of the wicked layeth siege against me. and my feet; I may tell all my bones: they fland flaring and looking upon me.

18 They part my garments among them: and cast lots upon

my vesture.

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10 But be not thou far from me, O Lord: thou art my fuccour, hafte thee to help me.

20 Deliver my foul from the fword: my darling from the

power of the dog.

21 Save me from the lion's mouth: thou haft heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midft of the congregation will I praise

23 O praise the Lord, ye that fear him: magnify him, all ye of the feed of Jacob, and fear him, all ye feed of Ifrael;

24 For he hath not despised, nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the fight of

them that fear him.

26 The poor shall eat, and be fatisfied: they that feek after the Lord shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations thall worship before him.

28 For the kingdom is the Lord's: and he is the Governor

among the people.

29 All fuch as be fat upon earth: have eaten, and worthip-

30 All they that go down in-1 the floods

17 They pierced my bands to the duft shall kneel before him : and no man hath quickened his own foul.

> 31 My feed thall ferve him ! they shall be counted unto the

Lord for a generation.

32 They shall come, and the heavens shall declare his righteoufness: unto a people that fhall be born, whom the Lord hath made.

PSAL. 23. Dominus regit me.

HE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth befide the waters of comfort.

3 He shall convert my foul: and bring me forth in the paths of righteousness for his Name's

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: thou haft anointed my head with oil, and my cup shall be full.

6 But thy loving kindness and mercy thall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

# MORNING PRAYER.

PSAL. 24. Domini est terra.

HE earth is the Lord's, and all that therein is : the compais of the world, and they that dwell therein.

2. For he hath founded it upon the feas and prepared it upon

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Who shall ascend into the hill of the Lord : or who thall

rife up in his holy place?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor fworn to deceive his neighbour.

5 He shall receive the bleffing from the Lord : and righteousness from the God of his

falvation.

6 This is the generation of them that feek him : even of them that teek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of

glory shall come in.

8 Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye ever-lafting doors : and the King of glory shall come in.

to Who is the King of glory: even the Lord of hofts, he is

the King of glory.

PSAL. 23. Ad te, Domine, levavi.

INTO thee, O Lord, will I lift up my foul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph

2 For all they that hope in thee shall not be assamed; but fuch as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord:

and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my falvation; in thee hath been my hope all the day

s Call to remembrance, O Lord, thy tender mercies : and thy loving-kindneffes, which have been ever of old.

6 Oh remember not the fins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy

goodness.

7 Gracious and righteous is the Lord: therefore will he teach finners in the way.

8 Them that are meek shall he guide in judgment: and fuch as are gentle, them shall he learn

his way.

9 All the paths of the Lord are mercy and truth: unto fuch as keep his covenant, and his testimonies.

to For thy Name's fake, O Lord: be merciful unto my fin,

for it is great.

II What man is he, that feareth the Lord : him shall he teach in the way that he shall

12 His foul shall dwell at case: and his feed shall inherit the

13 The fecret of the Lord is among them that fear him: and he will shew them his co-

14 Mine eyes are ever looking unto the Lord : for he shall pluck

my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate and in misery.

16 The forrows of my heart are enlarged: O bring thou me

out of my troubles.

17 Look upon my advertity and mifery : and forgive me all

my fin.

18 Confider mine enemies, how many they are : and they bear a tyrannous hate against me.

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liver me : let me not be confounded; for I have put my truft in thec.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Ifrael, O God : out

of all his troubles.

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PSAL. 26. Judica me, Domine.

DE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins

and my heart.

3 For thy loving kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not

ut among the ungodly.

6 I will wash my hands in inpocency, O Lord: and fo will I go to thine altar;

7 That I may thew the voice of thanksgiving : and tell of all

thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my foul with the finners : nor my life with

the blood-thirfty;

to In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and

be merciful unto me.

i dunting

12 My foot standeth right : I will praise the Lord in the congregations.

19 O keep my foul, and de- , EVENING PRAYER,

PSAL. 27. Dominus illumination

HE Lord is my light, and my falvation; whom then shall I fear : the Lord is the strength of my life; of whom then fliall I be afraid?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they

ftumbled and fell.

3 Though an hoft of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my truft in him.

4 One thing have I defired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and

to vifit his temple.

For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and let me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will fing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear

9 My heart hath talked of thee, Seek ye my face : thy face, Lord, will I feek.

To O hide not thou thy face from me : nor cast thy servant

away in displeasure.

11 Thou haft been my fuccour : leave me noty neither Ka

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forfake me, O God of my fal- therefore shall be break them vation.

12 When my father and my mother forfake me : the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to fee the goodness of the Lord in

the land of the living.

16 O tarry thou the Lord's leifure: be ftrong, and he shall comfort thine heart; and put thou thy trust in the Lord.

PSAL. 28. Ad te, Domine.

TNTO thee will I cry, O Lord my ftrength : think no fcorn of me; left if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-feat of thy

holy temple.

3 O pluck me not away, neither deftroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deferved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands:

down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my

humble petitions.

8 The Lord is my ftrength, and my shield; my heart hath trufted in him, and I am helped: therefore my heart danceth for joy, and in my fong will I praise him.

o The Lord is my ftrength: and he is the wholesome defence

of his Anointed.

10 O fave thy people, and give thy bleffing unto thine inheritance : feed them, and fet them up for ever.

PSAL. 29. Afferte Domino.

RING unto the Lord, O ve mighty, bring young rame unto the Lord : ascribe unto the Lord worship and strength;

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters: it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the fea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar trees: yea, the Lord breaketh the cedars of Libanus. var ou tou to

6 He maketh them also to skip like a calf: Libanus also and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick

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bullies: in his temple doth every man fpeak of his honour.

og The Lord fitteth above the water-flood; and the Lord remaineth a King for ever.

To The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

MORNING PRAYER.
PSAL. 30. Exaltabo te, Domine.

I Will magnify thee, O Lord,
for thou halt fet me up: and
not made my foes to triumph
over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

my foul out of hell: thou hast kept my life from them that go down to the pit.

O ye faints of his: and give thanks unto him for a remem-

brance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy

6 And in my prosperity I said, I never shall be removed: thou, Lord, of thy goodness hadst

Thou didft turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

To Shall the duft give thanks unto thee: or shall it declare thy truth?

mercy upon me: Lord, be thou my helper.

vines into joy: thou hast put off my sackeloth, and girded me with gladness.

13 Therefore shall every good man fing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

PSAL. 31. In te, Domine, fperavi.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me :

and house of defence: that thou mayest save me.

4 For thou art my ftrong rock, and my caftle: be thou also my guide, and lead me for thy Name's fake.

5 Draw me out of the net, that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

Lord, for I am in trouble: and mine eye is confumed for very heaviness; yea, my foul and my body.

vith heaviness: and my years with mourning.

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12 My ftrength faileth me, because of mine iniquity: and

my bones are confumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me; and they, that did see me without, conveyed themfelves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken veffel.

15 For I have heard the blafphemy of the multitude : and fear is on every fide, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have faid, Thon

art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy fervant the light of thy countenance : and fave

me for thy mercies fake.

10 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to filence in the grave.

20 Let the lying lips be put to filence: which cruelly, difdainfully, and despitefully speak

against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee; and that thou haft prepared for them that put their trust in thee, even before the fons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made hafte, I faid : I am cast out of the fight of

thine eyes.

as Nevertheless, thou heardest the voice of my prayer: when I

cried unto thee. 26 O love the Lord, all ye his Saints: for the Lord preserveth them that are faithful, and plenteoufly rewardeth the proud

doer.

27 Be ftrong, and he shall establish your heart: all ye that put your trust in the Lord.

#### EVENING PRAYER

PSAL. 32. Beati, quorum.

Leffed is he, whose unrighteousness is forgiven : and whose fin is covered.

2 Bleffed is the man, unto whom the Lord imputeth no fin: and in whose spirit there is no guile.

3 For while I held my tongue: bones confumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in fummer.

5 I will acknowledge my fin unto thee: and mine unrighte-

oufness have I not hid.

6 I faid, I will confess my fins unto the Lord; and for thou forgavest the wickedness of my fin.

For this shall every one that is godly make his prayer unto thee, in a time when thou mayeft be found : but in the great water-floods they shall not come nigh him.

& Thou art a place to hide

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me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee

with mine eye.

no Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

PSAL. 33. Exultate, justi.

R Ejoice in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: fing praises unto him with the lute, and inftrument of ten ftrings.

3 Sing unto the Lord a new fong: fing praises luftily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

g He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hofts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord: ftand in awe of him, all ye that dwell in the world;

9 For he spake, and it was

done : he commanded, and it flood faft.

ro The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and caffeth out the counsels of princes.

11 The counsel of the Lord fhall endure for ever : and the thoughts of his heart from ge-

neration to generation.

whose God is the Lord Jehovah: and blessed are the folk, that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he confidereth all them that dwell on the earth.

14 He fashioneth all the hearte of them: and understandeth all

their works.

15 There is no king that can be faved by the multitude of an hoft: neither is any mighty man delivered by much firength.

ré A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy;

18 To deliver their foul from death: and to feed them in the

time of dearth.

19 Our foul hath patiently tarfied for the Lord: for he is our help, and our shield.

20 For our heart shall rejoice in him: because we have hoped

in his holy Name.

O Lord, be upon us: like as we do put our trust in thee.

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PSAL. 34. Benedicam Domino. 1 Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My foul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me: and let us magnify his Name

together.

4 I fought the Lord, and he heard me : yea, de delivered me out of all my fear.

5 They had an eye unto him, and were lightened t and their

faces were not ashamed. 6 Lo, the poor crieth, and the Lord heareth him: yea, and faveth him out of all his

troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth

8 O tafte and fee, how gracious the Lord is : bleffed is the

man that trufteth in him.

o O fear the Lord, ye that are his faints : for they that

fear him lack nothing.

to The lions do lack, and fuffer hunger : but they who feek the Lord, shall want no manner of thing that is good.

rr Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he, that lufteth to live : and would fain fee

good days?

13 Keep thy tongue from evil: and thy lips, that they speak no guile.

14 Eschew evil, and do good:

feek peace, and enfue it. The eyes of the Lord are

over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do the Lord perfecute them.

evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will fave fuch as be of an humble spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: to that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be defolate.

22 The Lord delivereth the fouls of his fervants: and all they that put their truft in him shall not be destitute.

# MORNING PRAYER.

PSAL. 35. Judica me, Domine.

DLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the fhield and buckler : and fland up to

help me.

3 Bring forth the spear, and stop the way against them that perfecute me : fay unto my foul, I am thy falvation.

4 Let them be confounded, and put to shame, that seek after my foul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the Angel of

7 For

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my foul.

8 Let a fudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And, my foul, be joyful in the Lord : it shall rejoice in his

falvation.

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to All my bones shall fay, Lord, who is like unto thee, who deliverest the poor from him that is too ftrong for him: yea, the poor, and him that is in milery, from him that spoileth him!

11 False witnesses did rife up : they laid to my charge things

that I knew not.

12 They rewarded me evil for good: to the great discom-

fort of my foul.

13 Nevertheless, when they were fick, I put on fackcloth, and humbled my foul with fafting: and my prayer shall turn into mine own bosom.

14 I behaved myfelf, as though it had been my friend, or my brother: I went heavily, as onc that mourneth for his

mother.

15 But in mine advertity they rejoiced, and gathered themfelves together: yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were bufy mockers: who gnashed

upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my foul from the calamities which ling from the dions.

18 So will I give thee thanks the great congregation : ) will praise thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a caule.

20 And why? their communing is not for peace : but they imagine deceitful words againft them that are quiet in the

land.

21 They gaped upon me with their mouths, and faid: Fie on thee, fie on thee, we faw it with our eyes.

This thou haft feen, Q 22 Lord: hold not thy tongue then, go not far from me, O

Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteoutness: and let them not triumph over

me.

25 Let them not fay in their heart, There, there, so would we have it : neither let them fay, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and difhonour, that boaft themselves

against me.

27 Let them be glad and rejoice, that favour my righteous dealing: yea, let them fay alway, Bleffed be the Lord, who hath pleasure in the prosperity of his fervant.

28 And as for my tongue, it shall be talking of thy rightethey bring on me, and my dar- onfness : and of thy praise all

I the day long.

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PSAL. 36. Dixit injustus.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own fight : until his abomi-

nable fin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himfelf wifely, and to do good.

4 He imagineth mischief upon his bed, and hath fet himfelf in no good way : neither doth be abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteoufness standeth like the ftrong mountains : thy judgments are like the great

dcep.

7 Thou, Lord, shalt save both man and beaft; How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be fatisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the

Tiver.

o For with thee is the well of life: and in thy light shall we

fee light.

10 O continue forth thy lov-ing-kindness unto them that know thee : and thy righteoufmess unto them that are true of beart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast

me down.

12 There are they fallen all that work wickedness: they are cast down, and shall not be able to stand.

EVENING PRAYER.
PSAL. 37. Noti amulari. FRET not thyfelf because of the ungodly : neither be thou envious against the evil doers;

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy heart's

defire.

s Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteoufness as clear as the light : and thy just dealing as the noon-

day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy felf at him, whose way doth prosper, against the man that doeth after evil counfels.

8 Leave off from wrath, and let go displeasure: fret not thyfelf, elfe shalt thou be moved to

do evil.

o Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone; thou shalt look after his place,

and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly feeketh counfel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to fcorn: for he hath feen that his day is coming. 14 The

out the fword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their fword shall go through their own heart: and their bow

shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they

shall have enough.

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20 As for the ungodly, they shall perish; and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke, shall they consume away.

and payeth not again: but the righteous is merciful and liberal.

22 Such as are bleffed of God, shall possess the land: and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

now am old: and yet faw I never the righteous forfaken, nor his feed begging their bread.

26 The righteons is ever merciful, and lendeth and his feed

is bleffed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the

thing that is right: he forfaketh not his that be godly, but they are preserved for ever.

20 The unrighteons shall be punished: as for the feed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein

for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart : and his goings shall

not flide

33 The ungodly feeth the righteous: and feeketh occasion to flay him.

34 The Lord will not leave him in his hand : nor condemn

him when he is judged.

35 Hopethou in the Lord, and keep his way, and he shall promote thee, that thou shalt polfess the land: when the ungodly shall perish, thou shalt see it.

36 I myfelf have feen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I fought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a map peace at the last.

39 As for the transgressors, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But the falvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41. And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

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### MORNING PRAYER.

PSAI. 38. Domine, ne in furgre.

OUT me not to rebuke, O Lord, in thine anger : neither chaften me in thy heavy difpleafure.

2 For thine arrows flick fast in me : and thy hand preffeth

me fore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are one over my head : and are fike a fore burden, too heavy for

me to bear.

5 My wounds stink, and are corrupt : through my foolishneis.

6 I am brought into fo great trouble and milery : that I go mourning all the day long.

7 For my loins are filled with a fore difease : and there is no

whole part in my body.

& I am feeble, and fore fmitrten: I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my defire : and my groaning is not

hid from thee.

10 My heart panteth, my firength hath failed me : and the fight of mine eyes is gone from me.

11 My lovers and my neighbours did fland looking upon my trouble : and my kinfineh

stood afar off.

12 They also that fought after my life, laid fnares for me : and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a and the number of my days: deaf man, and heard not : and that I may be certified how long as one that is dumb, who doth I have to live, mot open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my truft : thou shalt anfwer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot flipt, they rejoiced greatly against me.

17 And I, truly, am fet in the plague : and my heaviness is

rs For I will confess my wickedness : and be forry for my fin.

19 But mine enemies live, and are mighty and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me: because I follow the thing that

good is.

21 Forfake me not, O Lord my God: be not thou far from me.

22 Hafte thee to help me : O Lord God of my falvation.

PSAL. 39. Dixi, custodiam.

Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the

ungodly is in my fight.

3 I held my tongue, and fpake nothing : I kept filence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus mufing, the fire kindled : and at the last I spake with my tongue.

5 Lord; let me know my end,

6 Behold, shou haft made my days

days asit were a fpan long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain hadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

offences: and make me not a rebuke unto the foolish.

ro I became dumb, and opened not my mouth: for it was thy doing.

from me: I am even confumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for in, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O'Lord, and with thine ears confider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

PSAL. 40. Expedans expedans. I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

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3 And he hath put a new fong in my mouth; even a thankfgiving unto our God.

A Many shall see it, and fear and shall put their trust in the Lord.

5 Bleffed is the man that hath fet his hope in the Lord; and turned not unto the proud, and to fuch as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to usward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings, and facrifice for fin, hast thou not required: then said I, Lo, I come.

to In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

rr I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness and thy truth alway preserve me.

rs For innumerable troubles are come about me; my fins have taken such hold upon me, that I am not able to look up; yea, they are more in number than the hairs of my head,

and my heart hath failed me. |

16 O Lord, let it be thy pleafure to deliver me : make hafte,

O Lord, to help me.

17 Let them be ashamed, and confounded together, that feek after my foul to deftroy it : let them be driven backward, and put to rebuke, that with me evil.

18 Let them be defolate, and rewarded with shame : that fay unto me, Fie upon thee, fie up-

on thee.

19 Let all those that seek thee, be joyful and glad in thee: and let fuch as love thy falvation, fay alway, The Lord be praifed.

20 As for me, I am poor and needy: but the Lord careth

for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

### EVENING PRAYER.

PSAL. 41. Beatus qui intelligit.

D Leffed is he that confidereth D the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be bleffed upon earth: and deliver not thou him into the will of his

enemies.

3 The Lord comfort him, when he lieth fick upon his bed: make thou all his bed in his fickness.

4 I faid, Lord, be merciful unto me : heal my foul, for I

have finned against thee.

5 Mine enemies speak evil of me: When shall he die, and

his name perish?
6 And if he come to see me, he speaketh vanity: and his heart conceiveth falthood with-

in himself, and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this

evil.

8 Let the fentence of guiltiness proceed against him: and now that he lieth, let him rife up no more.

9 Yea, even mine own familiar friend, whom I trufted: who did also eat of my bread, hath

laid great wait for me.

10 But be thou merciful unto me, OLord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdeft me: and shalt set me before thy face for ever.

13 Bleffed be the Lord God of Israel: world without end. Amen.

PSAL. 41. Quemadmodum.

IKE as the hart defireth the water-brooks: fo longeth my foul after thee, O God.

2 My foul is athirst for God, yea, even for the living God : When shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily fay unto me, Where is now

thy God?

4 Now when I think thereupon, I pour out my heart by myfelf: for I went with the multitude, and brought them forth into the house of God;

3 In the voice of praise and thankigiving : among fuch as

6 Why art thou fo full of hea-vines, O my foul: and why art thou so disquieted within me!

7 Put

I will yet give him thanks for the help of his countenance.

8 My God, my foul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and ftorms are gone over me.

to The Lord hath granted his loving-kindness in the daytime: and in the night-feafon did I fing of him, and made my prayer unto the God of my life.

11 I will fay unto the God of my ftrength, Why haft thou forgotten me: why go I thus heavily, while the enemy oppreffeth me?

12 My bones are fmitten afunder as with a fword: while mine enemies that trouble me, cast me in the teeth;

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13 Namely, while they fay daily unto me: Where is now thy God?

14 Why art thou so vexed, O my foul: and why art thou fo disquieted within me?

15 O put thy truft in God: for I will yet thank him, which is the help of my countenance, and my God.

PSAL. 43. Judica me, Deus. TIVE fentence with me, O. God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go. I to heavily, while the enemy opprefleth me?

3 O fend out thy light and thy truth, that they may lead

? Put thy trust in God : for | me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness :. and upon the barp will I give thanks unto thee, O God, my God.

5 Why art thou fo heavy, O my foul; and why art thou fo disquieted within me?

6 O put thy trust in God a for I will yet give him thanks, which is the help of my countenance, and my God.

#### MORNING PRAYER.

PSAL. 44. Deus, auribus. WE have heard with our ears, O God, our father have told us: what thou haft done in their time of old.

2 How thou haft driven out the heathen with thy hand, and planted them in : how thou haft destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own fword: neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadit a favour unto them.

5 Thou art my King, O God:

fend help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rife up against us.

7 For I will not truft in my bow: it is not my fword that shall help me;

8 But it is thou that favest us from our enemies : and putter them to confusion that hate us.

g We make our boaft of God all day long: and will praise thy Name for ever.

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to But now thou art far off, and putteft us to confusion : and goest not forth with our armies.

II Thou makeft us to turn our backs upon our enemies : so that they which hate us, spoil our goods.

Thou lettest us be eaten up like sheep; and hast scattered us among the heathen.

Thou felleft thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to fcorn, and had in derifion of them that are round about us.

Is Thou makeft us to be a by-word among the heathen: and that the people flake their heads at us.

16 My confusion is daily before me : and the shame of my face bath covered me;

1 . 17 For the voice of the flanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned : back : neither our steps gone out of thy way;

-7 20 No, not when thou haft fmitten us into the place of dragons : and covered us with the thadow of death.

ar If we have forgotten the Name of our God, and holden up our hands to any strange god : thall not God fearch it out? for he knoweth the very fecrets of the heart.

22 For thy fake also are we willed all the day long : and are counted as sheep appointed to be flain.

23 Up, Lord, why fleepeft thou : awake, and be not abfent from us for ever.

24 Wherefore hidest thou the face: and forgettest our misery and trouble?

25 For our foul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arife, and help us: and deliver us for thy mercies fake.

PSAL. 45. Erudavit cor meum. good matter: I fpeak of the things which I have made unto the King.

2 My tongue is the pen : of a

ready writer.

Thou art fairer than the children of men : full of grace are thy lips, because God hath bleffed thee for ever.

4 Gird thee with thy fword upon thy thigh, O thou most mighty: according to thy wor-

ship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very tharp, and the people shall be subdued unto thee: even in the midst among the king's enemies.

7 Thy feat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousnefs, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments finell of myrrh, aloes, and caffia : out of the ivory palaces, whereby they have made thee glad.

10 King's daughters were among thy honourable women:

upon thy right hand did ftand the queen in a vefture of gold, wrought about with divers colours.

11 Hearken, O daughter, and confider, incline thine ear: forget also thine own people, and

thy father's house.

12 So shall the king have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The king's daughter is all glorious within: her clothing

is of wrought gold.

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15 She shall be brought unto the King in raiment of needlework: the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

PSAL. 46. Deus noster refugium.

GOD is our hope and ftrength: a very prefent help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the fea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midft of her, therefore shall she not be removed: God shall help her, and

that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hofts is with us; the God of Jacob is our

refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

o He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

rr The Lord of hofts is with us: the God of Jacob is our refuge.

# EVENING PRAYER.

PSAL. 47. Omnes gentes, plaudite.

O Clap your hands together, all ye people: O fing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations un-

der our feet.

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

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ry noise : and the Lord with the found of the trump.

6 O fing praises, fing praises unto our God : O fing praises, ing praises unto our King.

7 For God is the King of all the earth : fing ye praises with

understanding.

8 God reigneth over the heathen: God fitteth upon his

holy feat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a fhield.

PSAL. 48. Magnus Dominus. TREAT is the Lord, and I highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north fide lieth the city of the great King; God is well known in her palaces, as a fure refuge.

3 For lo, the kings of the earth: are gathered, and gone

by together.

4 They marvelled to fee fuch things: they were aftonished, and fuddenly east down.

Fear came there upon them, and forrow: as upon a woman in her travail.

6 Thou shalt break the ships of the fea : through the east wind.

7 Like as we have heard, fo have we feen in the city of the Lord of hofts; in the city of our God: God upholdeth the same for ever.

8 We wait for thy lovingkindness, O God: in the midst

of thy temple.

5 God is gone up with a mer- ) world's end : thy right hand is full of righteoufness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad: because of thy judgments.

11 Walk about Sion, and go round about her: and tell the

towers thereof.

12 Mark well her bulwarks, fet up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSAL. 49. Audite bac, omnes. Hear ye this, all ye people : ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine car to the parable: and shew my dark

fpeech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compaffeth me round about?

6 There be some that put their trust in their goods: and boaft themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement

unto God for him:

8 For it cost more to redeem their fouls: fo that he must let that alone for ever;

9 Yea, though he live long :

and fee not the grave.

10 For he feeth that wife men alfo die, and perifh together: 28 well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that 9 O God, according to thy their houses shall continue for Name, so is thy praise unto the ever : and that their dwellingplaces places shall endure from one generation to another; and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolifhness: and their posterity praise their

faving.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall confume in the sepulchre out of their dwelling.

13 But God hath delivered my foul from the place of hell:

for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thy self men will speak good, of thee.

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never fee light.

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20 Man being in honour, hath no understanding; but is compared unto the beasts that perish.

### MORNING PRAYER.

PSAL. 50. Deus deorum.

THE Lord, even the most mighty God, hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared 1 in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that

he may judge his people.

5 Gather my faints together unto me: those that have made a covenant with me with facrifice.

6 And the heavens shall declare his righteousness: for God

is Judge himfelf.

7 Hear, O my people, and I will fpeak: I my felf will teftify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

of thine house: nor he-goat out

of thy folds.

10 For all the beafts of the forest are mine: and so are the cattle upon a thousand hills.

the mountains: and the wild beafts of the field are in my fight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls slesh; and drink the blood of goats?

14 Offer unto God thankfgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me,

God: Why doft thou preach my laws, and takeft my covenant in thy mouth;

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17 Whereas thou hateft to be reformed: and haft caft my words behind thee?

18 When thou fawest a thief, thou consentedst unto him: and haft been partaker with the adulterers.

19 Thou haft let thy mouth fpeak wickedness: and with thy tongue thou haft let forth

deceit.

20 Thou fateft, and spakest against thy brother: yea, and haft flandered thine own mo-

ther's fon.

21 These things hast thou done, and I held my tongue, and thou thoughest wickedly, that I am even fuch a one as thyfelf : but I will reprove thee, and fet before thee the things that thou haft done.

22 O confider this, ye that forget God: left I pluck you away, and there be none to de-

hver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him, that ordereth his conversation right, will I shew the falvation of God.

PSAL. 51. Miserere mei, Deus. TAVE mercy upon me, O

God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me throughly from my wickedness: and cleanse me

from my fin.

3 For I acknowledge my faults: and my fin is ever before me.

4 Against thee only have I finned, and done this evil in thy fight: that thou mightest be justified in thy faying, and clear, when thou art judged.

mother conceived me.

6 But lo, thou requireft truth in the inward parts: and shalt make me to understand wisdom fecretly.

7 Thou shalt purge me with hyffop, and I shall be clean : thou fhalt wash me, and I shall

be whiter than fnow.

: 8 Thou shalt make me hear of joy and gladness: that the bones, which thou haft broken, may rejoice.
9 Turn thy face from my

fins: and put out all my mif-

deeds.

To Make me a clean heart, O God: and renew a right fpirit within me.

rr Cast me not away from thy presence: and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me

with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and finners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteouinefs.

15 Thou shalt open my lips, O Lord: and my mouth shall

shew thy praise.

16 For thou defireft no facrifice, else would I give it thee : but thou delightest not in burntofferings.

17 The facrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt

thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the facrifice of rightcouf-Behold, I was shapen in ness, with the burnt offerings wickedness: and in fin hath my land oblations; then shall they offer

offer young bullocks upon thine

PSAL. 52. Quid gloriaris? WHY boaltest thou thyself, thou tyrant : that thou

canft do mischief; 2 Whereas the goodness of

God: endureth yet daily?

3 Thy tongue imagineth wickedness: and with lies thou cut-

test like a sharp rafor.

4 Thou haft loved unrighteouiness more than goodness: and to talk of lies more than righteoulness.

5 Thou haft loved to fpeak all words that may do hurt :

O thou false tongue.

6 Therefore shall God defroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and thall laugh

him to fcorn.

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8 Lo, this is the man that took not God for his strength: but trufted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God: my truft is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name; for thy faints like it well.

EVENING PRAYER.

PSAL. 53. Dixit inspiens. THE foolith body hath faid

God. in his heart: There is no

2 Corrupt are they, and become abominable in their wickednels: there is none that docth MORN boog

3 God looked down from heaven upon the children of men : to fee if there were any that would understand, and feek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no

not one.

5 Are not they without understanding, that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that befieged thee; thou hast put them to confusion, because God hath

despised them.

7 Oh, that the falvation were given unto Ifrael out of Sion: Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice: and Ifrael should be right glad.

PSAL. 54. Deus, in nomine.

CAVE me, O God, for thy Name's fake : and avenge me in thy ftrength.

2 Hear my prayer, O God: and hearken unto the words of

my mouth.

3 For strangers are rifen up against me: and tyrants, which have not God before their eyes. feek after my foul.

4 Behold, God is my helper : the Lord is with them that up-

hold my foul.

5 He shall reward evil unto mine enemies: destroy thou them

in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

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out all my trouble : and mine | felf against me : for then pereye hath feen his defire upon mine enemies.

PSAL. 55. Exaudi, Deus.

TEAR my prayer, O God : and hide not thyfelf from my petition.

Take heed unto me, and hear me: how I mourn in my

prayer, and am vexed.

3 The enemy crieth fo, and the ungodly cometh on fo fast: for they are minded to do me fome mischief; so maliciously are they let against me.

4 My heart is disquieted within me : and the fear of death is

fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelm-

6 And I faid, Oh that I had wings like a dove : for then would I flee away, and be at

reft.

7 Lo, then would I get me away far off: and remain in the

8 I would make hafte to escape: because of the stormy wind and

tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness and. strife in the city.

to Day and night they go about within the walls thereof: mischief also, and sorrow are in

the midft of it.

11 Wickedness is therein: deceit and guile go not out

of their streets.

12 For it is not an open enemy that hath done me this difhonour: for then I could have borne it.

33 Neither was it mine adverlary, that did magnify himadventure I would have hid my felf from him.

14 But it was even thou, my companion: my guide, and mine

own familiar friend.

15 We took fweet counfel together: and walked in the house of God as friends.

16 Let death come haftily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall

fave me.

18 In the evening, and morning, and at noon-day, will I pray, and that inftantly : and he shall hear my voice.

19 It is he that hath delivered my foul in peace from the battle that was against me : for there

were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon fuch as be at peace with him: and he brake his covenant.

22 The words of his mouth were fofter than butter, having war in his heart: his words were fmoother than oil, and yet be they very fwords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into

the pit of destruction.

25 The blood thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

MORNING

## MORNING PRAYER.

PSAL. 56. Miserere mei, Deus.

E merciful unto me, O God, for man goeth about to deyour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me,

O thou most Highest.

3 Nevertheless, though I am fometime afraid: yet put I my truft in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is

to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my foul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them

down.

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8 Thou tellest my flittings; put my tears into thy bottle : are not these things noted in thy book?

9 Whenfoever I call upon thee, then shall mine enemies be put to flight : this I know; for God is on my fide.

10 In God's word will I rejoice : in the Lord's word will I

comfort me. -

11 Yea, in God have I put my truft: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I

give thanks.

13 For thou haft delivered my

before God in the light of the living.

PSAL. 57. Miserere mei, Deus.

DE merciful unto me, O God, be merciful unto me, for my foul trufteth in thee : and under the fhadow of thy wings shall be my refuge, until this tyranny be over-paft.

2 I will call unto the most high God: even unto the God, that shall perform the cause

which I have in hand.

3 He shall fend from heaven: and fave me from the reproof of him that would eat me up.

4 God shall fend forth his mercy and truth : my foul is

among lions.

5 And I lie even among the children of men, that are let on fire: whose teeth are spears and arrows, and their tongue a fharp fword.

6 Set up thyfelf, O God, above the heavens : and thy glory a-

bove all the earth.

7 They have laid a net for my feet, and preffed down my foul: they have digged a pit before me, and are fallen into the midft of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will fing,

and give praise.

9 Awake up, my glory; awake, lute and harp: I myfelf

will awake right early.

to I will give thanks unto thee, O Lord, among the people : and I will fing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the

clouds.

12 Set up thy felf, O God, foul from death, and my feet above the heavens : and thy from falling : that I may walk glory above all the earth.

PSAL.

PSAL. 58. Si veri utique.

ARE your minds fet upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wick-

edness.

3 The ungodly are froward, even from their mother's womb: as foon as they are born, they go

aftray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm

he never fo wifely.

6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth space; and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance: he shall wash his footsteps in the

blood of the ungodly.

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Verily there is a reward for the righteous: doubtless, there is a God that judgeth the earth.

PSAL. 59. Eripe me de inimieis.

D'Eliver me from mine enemies, O God: defend me
from them that rife up against
me.

2 O deliver me from the wicked doers : and fave me from the blood-thirfty men.

3 For lo, they lie waiting for my foul: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me,

and behold,

5 Stand up, O Lord God of hofts, thou God of Ifrael, to visit all the heathen 1 and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the

city.

7 Behold, they fpeak with their mouth, and fwords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My ftrength will I ascribe unto thee: for thou art the God

of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

people forget it: but fcatter them abroad among the people, and put them down, O Lord, our defence.

and for the words of their lips, they shall be taken in their pride: and why? their preaching is of curfing and lies.

13 Confume them in thy wrath, confume them, that they may perifh: and know that it is God, that ruleth in Jacob, and unto the ends of the world.

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will return ; grin like a dog; and will go about the city.

there for meat : and grudge if

they be not fatisfied.

thy power, and will fing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

will I fing: for thou, O God, art my refuge, and my merciful

God.

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PSAL. 60. Deus, repulifit nos.

God, thou haft caft us out,
and feattered us abroad:
thou haft also been displeased;
O turn thee unto us again.

2 Thou haft moved the land, and divided it : heal the fores

thereof; for it shaketh.

3 Thou haft shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide Sichema and mete out the valley of Succoth.

7 Gilead is mine, and Manaffes is mine a Ephraim also is the strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my shoe: Philistia, be thou glad me.

9 Who will lead me into the firong city i who will bring me into Edom how as that you had

O God b wilt not thou, O God, so out with our hole?

ble : for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

PSAL. 61. Exaudi, Deus.

HEAR my crying, O God:
give ear unto my prayer.
From the ends of the earth

will I call upon thee : when my

heart is in heaviness.

3 O fet me up upon the rock that is higher than I: for thou haft been my hope, and a ftrong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my truft shall be under the covering of thy wings.

heard my defires: and hast given an heritage unto those that fear

thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always fing praife unto thy Name : that I may

daily perform my vows.

### MORNING PRAYER.

PSAL. 62. Nonne Dea?

M y foul truly waiteth still upon God: for of him cometh my falvation.

a He verily is my ftrength and my falvation : he is my defence, to that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the fort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will

L exalt:

exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my foul, wait thou ftill upon God: for my

hope is in him.

6 He truly is my strength and my falvation : he is my defence, fo that I shall not fall.

7 In God is my health and my glory : the rock of my might, and in God is my truft.

8 O put your truft in him alway, ye people : pour out your hearts before him, for God is

our hope.

As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O truft not in wrong and robbery, give not your felves unto vanity : if riches increase, fet not your heart upon them.

11 God fpake once, and twice I have also heard the same ; that power belongeth unto God;

12 And that thou, Lord, art merciful : for thou rewardeft every man according to his work.

PSAL. 63. Deus, Deus meus. God, thou art my God: early will I feek thee.

2 My foul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

Thus have I looked for thee in holiness: that I might behold

thy power and glory. notify if

4 For thy loving-kindness is better than the life itself : my lips shall praise thee.

As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My foul shall be fatisfied,

and fatness : when my mouth praifeth thee with joyful lips. Illy

7 Have I not remembered thee in my bed a and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

9 My foul hangeth upon thee: thy right hand hath upholden me. dismi son

10 These also, that seek the hurt of my foul ; they shall go under the earth on : and i

11 Let them fall upon the edge of the fword: that they may be a portion for foxes.

12 But the King shall rejoice in God; all they also that swear by him, shall be commended: for the mouth of them that fpeak lies shall be stopped.

PSAL. 64. Exaudi, Deus. TEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the infurrection of wicked doers:

3 Who have whet their tongue like a fword: and shoot out their arrows, even bitter words

4 That they may privily shoot at him that is perfect : fuddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves, how they may lay inares, and fay, That no man shall fee them.

6 They imagine wickedness, and practife it a that they keep fecret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a fwift arrow : that they shall be wounded.

& Yea, their own tongues shall even as it were with marrow make them fall : informuch that

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whose seeth them, shall laught of water : thou prepareft them them to fcorns noon another

o And all men that fee it, fhall fay, This hath God done: for they shall perceive that it is his work.

to The righteous shall rejoice in the Lord, and put his truft in him : and all they that are true of heart, shall be glad.

#### EVENING PRAYER.

PSAL. 65. Te decet bymmus. PHOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerufalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My mifdeeds prevail against me : O be thou merciful unto our fins.

4 Bleffed is the man whom thou choosest and receivest unto thee: he shall dwell in thy court, and shall be fatisfied with the pleasures of thy house, even of thy holy temple.

Thou shalt shew us wonderful things in thy righteoufnels, O God of our falvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad fea.

6 Who in his strength fetteth fast the mountains and is girded about with power.

7 Who stilleth the raging of the feat and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens: thou that makeft the out-goings of the morning and the evening to

of Thou visitest the earth, and bleffeft it : thou makeft it very praise to be heard; plenteous, aloud other

corn, for fo thou providest for the earth.

II Thou waterest her furrows. thou fendest rain into the little vallies thereof: thou makeft i foft with the drops of rain, and bleffest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness and the little hills shall rejoice on every fide.

14 The folds shall be full of fheep: the vallies also shall stand fo thick with corn, that they shall laugh and fing.

PSAL. 66. Jubilate Dec. O Be joyful in God, all ye lands: fing praises unto the honour of his Name, make

his praise to be glorious. 2 Say unto God, O how won-

derful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall wor-Thip thee : fing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men!

5 He turned the fea into dry land: fo that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people : and fuch as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his

8 Who holdeth our foul in life : to The river of God is full and luffereth not our feet to llip.

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proved us a thou also hast tried the nations upon earth. us, like as filver is tried.

10 Thou broughtest us into the fnare : and laidest trouble thee.

upon our loins.

II Thou fufferedit men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place. and work share

12 I will go into thine house with burnt offerings : and will pay thee my vows, which I promifed with my lips, and fpake with my mouth, when I

was in trouble.

13 I will offer unto thee fat burnt-facrifices, with the incense of rams : I will offer bullocks and goats.

as O come hither, and hearken, all ye that fear God: and I will tell you what he hath

done for my foul.

Is I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickednels with mine heart: the Lord

will not hear me.

17 But God hath heard me: and confidered the voice of my prayer.

18 Praifed be God who hath not cast out my prayer : nor turned his mercy from me.

PSAL. 67. Deus misereatur.

OD be merciful unto us, I and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy faving health

among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge beavens dropped at the presence

o For thou, O God, hast the folk righteously, and govern

g Let the people praise thee, O God : let all the people praise

6 Then shall the earth bring forth her increase : and God. even our own God, shall give us his bleffing.

7 God shall bless us : and all the ends of the world shall

fear him.

## MORNING PRAYER.

PSAL. 68. Exurgat Deus. ET God arise, and let his enemies be scattered : let them also that hate him, slee before him.

2 Like as the smoke vanisheth, fo shalt thou drive them away: and like as wax melteth at the fire, fo let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God: let them also be merry and

territie.

4 O fing unto God, and fing praifes unto his Name : magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

He is a father of the fatherless, and defendeth the cause of the widows even God in

his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the priloners out of captivity : but letteth the runagates continue in fcarcenefs. 10 of Bulls to July

7 O God, when thou wentest forth before the people; when thou wentest through the wildernefs, and and . it have

8 The earth shook, and the

unto David my fervant ;

4 Thy feed will I ftablish for ever : and fet up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the faints. telmises of

6 For who is he among the clouds: that shall be compared

unto the Lord?

7 And what he is among the gods: that shall be like unto the

Lord?

8 God is very greatly to be feared in the council of the faints: and to be had in reverence of all them that are round about him.

9 O Lord God of hofts, who is like unto thee : thy truth, most mighty Lord, is on every fide,

10 Thou rulest the raging of the fea : thou ftillest the waves thereof when they arile.

II Thou haft fubdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine; thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the fouth : Tabor and Hermon shall rejoice in thy Name.

14 Thou haft a mighty arm : strong is thy hand, and high is

thy right hand.

15 Righteousness and equity are the habitation of thy feat: mercy and truth shall go before thy face.

16 Bleffed is the people, O Lord, that can rejoice in thee; they shall walk in the light of thy countenance.

17 Their delight shall be

with my chosen: I have sworn | righteousness shall they make their boaft.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence the Holy One of Ifrael

is our King.

20 Thou spakest some time in visions unto thy faints, and faidft: I have laid help upon one that is mighty; I have exalted one chofen out of the people.

21 I have found David my fervant : with my holy oil have

I anointed him.

22 My hand shall hold him faft: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the fon of wickedness shall not hurt him.

24 I will fmite down his foes before his face : and plague them

that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will fet his dominion alfo in the fea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong falvation.

28 And I will make him my first-born : higher than the kings

of the earth.

20 My mercy will I keep for him for evermore; and my covenant shall stand fast with him.

30 His feed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forfake my law: and walk not in my

judgments;
32 If they break my flatutes, daily in thy Name; and in thy and keep not my command-

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ments: I will visit their offences and shall he deliver his foul with the rod, and their fin with | from the hand of hell?

fcourges.

33 Nevertheless, my loving-kindness will I not utterly take from him: nor fuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have fworn once by my holiness, that I will not fail David.

35 His feed shall endure for ver: and his feat is like as the

fun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37 But thou haft abhorred and forfaken thine Anointed:

and art displeased at him.

38 Thou haft broken the covenant of thy fervant: and caft his crown to the ground.

39 Thou haft overthrown all his hedges: and broken down

his strong holds.

40 All they that go by, spoil him: and he is become a reproach to his neighbours.

41 Thou haft fet up the right hand of his enemies: and made all his adversaries to rejoice.

42 Thou haft taken away the edge of his fword: and giveft him not victory in the battle.

43 Thou haft put out his glory: and cast his throne down to the ground,

44 The days of his youth haft thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyfelf, for ever : and shall thy wrath burn like fire?

46 O remember how short my time is : wherefore half thou fine in the light of thy counmade all men for nought?

47 What man is he that liv-

48 Lord, where are thy old loving kindneffes: which thou fwarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy fervants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and flandered the footsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

#### MORNING PRAYER. PSAL. 90. Domine, refugium.

T ORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlafting, and world without end.

3 Thou turnest man to destruction : again thou fayest, Come again, ye children of men.

4 For a thousand years in thy fight are but as yesterday : seeing that is past as a watch in the night. TO DESIGNATION SET

5 As foon as thou featterest them, they are even as a fleep: and fade away fuddenly like

the grafs.

6 In the morning it is green, and groweth up a but in the evening it is cut down, dried up, and withered.

7 For we confume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou haft fet our misdeeds before thee: and our fecret tenance.

o For when thou art angry, and shall not fee death ; all our days are gone : we bring

our years to an end, as it were fafe under his feathers : his a tale that is told.

to The days of our age are threefcore years and ten; and though men be fo ftrong that they come to fourfcore years: yet is their strength then but labour and forrow; fo foon paffeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, fo

is thy displeasure. The Hor

12 So teach us to number our days: that we may apply our hearts unto wifdom.

13 Turn thee again, O Lord,

at the last: and be gracious unto thy fervants.

14 O fatisfy us with thy merey, and that foon : fo shall we rejoice and be glad all the days of our life isular : 3101 7157

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have fuffered adverlity 2005200

16 Shew thy fervants thy work : and their children thy

glory. andt DIEVER 70 17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy work.

PSAL. 91. Qui babitat.

WHOSO dwelleth under High: shall abide: under the shadow of the Almighty.

a I will fay unto the Lord, Thou art my hope, and my ftrong hold : my God, in him will I truft.

3 For he shall deliver thee PSAL. 92. Bonun est confiteri.

his wings nand thou shalt abe O-most Highest; and bes

faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the fickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not

come nigh thee.

8 Yea, with thine eyes shalt thou behold: and fee the reward of the ungodly.

9 For thou, Lord, art my hope : thou haft fet thine house :

of defence very high.

to There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep

thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will fet him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, Lam with him in trouble; I will deliver him, and bring him to honour. I had a brod adt to stood

16 With long life will I fatisfy him: and fhew him my falvation.

from the fnare of the hunter!: IT is a good thing to give and from the notione petilence. I thanks unto the Lord: and 4 He shalk defend thee under to sing praises unto thy Name,

9 H:

To tell of thy loving-kind- | E V E N I N G PRAYER ness early in the morning and of thy truth in the night-feafon;

3 Upon an instrument of ten Arings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, haft made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep!

6 An unwife man doth not well confider this: and a fool

doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be deftroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness thall be destroyed.

9 But mine horn: shall be exalted like the horn of an unicorn: for I am anointed with fresh oil.

10 Mine eye also thall see his luft of mine enemies and mine ear shall hear his defire of the wicked that arife up against

11 The righteous shall flourish like a palm-tree : and shall foread abroad like a cedar in Libanus. 1 19 a to TT to a start a

12 Such as are planted in the house of the Lord: shall flourish in-the courts of the house of our

13 They also stall bring forth more fruit in their age : and shall be fat and well-liking.

and that there is no purigh when will ye understand there teousness in him.

PSAL. 93. Dominus reghavit. HE Lord is King, and hath put on glorious apparel:

the Lord hath put on his apparel, and girded himself with ftrength. west a second and a

2 He hath made the round world fo fure: that it cannot be moveds moved and a

Bver fince the world began hath thy feat been prepared : thou art from everlasting.

The floods are rifen, O Lord, the floods have lift up their voice: the floods lift up their waves.

The waves of the fea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier. The bas

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6 Thy testimonies, O Lord, are very fure : holiness becometh thine house for ever.

PSAL. 94. Deus ultionum.

Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thyself.

a Arife, thou Judge of the world? and reward the proud

after their deferving it had

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully ; and make fuch proud boafting?

5 They finite down thy people, O Lord : and trouble thine heritage. ( laine A off to moon

6 They murder the widow, and the stranger: and put the fatherless to deather : bland

7 And yet they fay, Tush, the Lord shall not see: neither

true the Lord my firength is: mong the people to Oyel fools,

he not hear: or he that made | them. the eye, shall be not fee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

II The Lord knoweth the thoughts of man: that they

are but vain.

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12 Bleffed is the man whom thou chaftenest, O Lord: and teachest him in thy law;

13 That thou mayest give him patience in time of adverfity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he for-

fake his inheritance;

15 Until righteousness turn again unto judgment : all fuch as are true in heart shall follow it

16 Who will rife up with me against the wicked: or who will take my part against the evil doers ?

17 If the Lord had not helped me: it had not failed but my foul had been put to filence.

18 But when I faid, My foot hath flipped: thy mercy, O

Lord, held me up.

19 In the multitude of the forrows that I had in my heart; thy comforts have refreshed my foul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the foul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of

my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea,

9 He that planted the ear, shall , the Lord our God shall destroy

#### MORNING PRAYER.

PSA L. 95. Venite, exultemus. Come, let us fing unto the Lord: let us heartily rejoice in the strength of our fal-

2 Let us come before his presence with thanksgiving : and thew ourselves glad in him with

pfalms

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth; and the thrength of the hills is his alfo.

5 The sea is his, and he made it: and his hands prepared the

dry land.

6 O come, let us worthip, and fall down: and kneel before the

Lord our Maker;

7 For he is the Lord our God: and we are the people of his pasture and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wildernefs;

9: When your fathers tempted me: proved me, and faw my

works.

10 Forty years long was I grieved with this generation, and faid: It is a people that do err in their hearts, for they have not known my ways.

11 Unto whom I tware in my wrath: that they should not

enter into my reft.

PSAL. 96. Cantate Domino. Sing unto the Lord a new fong: fing unto the Lord all the whole earth.

2 Sing unto the Lord, and praile

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praise his Name: be telling of his falvation from day to day.

3 Declare his honour unto the heathen; and his wonders unto

all people;

4 For the Lord is great, and cannot worthily be praifed: he is more to be feared than all gods.

3 As for all the gods of the heathen, they are but idols; but it is the Lord that made the

heavens.

6 Glory and worship are before him : power and honour

are in his fanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: a-scribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into

his courts.

9 O worship the Lord in the beauty of holiness a let the whole earth stand in awe of him.

then, that the Lord is King: and that it is he who hath made the round world fo fast that it cannot be moved; and how that he shall judge the people righteously.

and let the earth be glad : let the fea make a noise, and all

that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice

before the Lord;

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

PSAL. 97. Dominus regnavit.

HE Lord is King, the earth
may be glad thereof: yea,
the multitude of the illes may
be glad thereof.

d Clouds and darkness are round about him a righter ufness and judgment are the habitation of his feat.

3 There shall go a fire before him : and burn up his enemies

on every fide.

4 His lightnings gave thine unto the world : the earth faw it, and was afraid.

The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Judah were glad, because of thy

judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

ro O ye that love the Lord, fee that ye hate the thing which is evil; the Lord preferveth the fouls of his faints; he shall deliver them from the hand of the ungodly.

if There is forung up a light for the righteous: and joyful gladness for such as are true-

hearted.

12 Rejoice in the Lord, ye righteous: and gave thanks for a remembrance of his holiness.

EVENING PRAYER. PSAL. 98. Cantate Domino.

O sing unto the Lord a new fong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm : bath

he gotten himself the victory.

3 The Lord declared his falvation: his righteousness hath he openly shewed in the fight of the heathen.

# He bath remembered his mercy and truth toward the house of Israel: and all the ends of the world have feen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

6 Praise the Lord upon the harp: fing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew yourselves joy-ful before the Lord the King.

8 Let the fea make a noise, and all that therein is : the round world and they that dwell therein.

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g Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

no With righteousness shall he judge the world : and the people with equity.

PSAS. 99. Dominus regnavit.

H E Lord is King, be the people never to impatient: he fitteth between the cherubins, be the earth never to unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The King's power loveth judgment; thou hast prepared equity sthou hast executed judgment and righteousness in Jacob.

God; and fall down before his footh ool, for he is holy.

6 Motes and Aaron among

fuch as call upon his name: these called upon the Lord, and he heard them.

y He spake unto them out of the cloudy pillar: for they kept his testimonier, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord out God, and worship him upon his holy hill: for the Lord out God is holy.

O Be joyful in the Lord, all ye lands: ferve the Lord with gladness, and come before

his presence with a fong.

2 Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thankfgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

MY fong shall be of mercy and judgment: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godlines.

3 When wilt thou come unto me: I will walk in my house with a perfect heart:

4 I will take no wicked thing in hand; I hate the fins of unfaithfulness: there shall no such cleave unto me.

3 A froward heart shall depart from me: I will not know a wicked person.

Ma 6 Whofe-

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look, and high stomach: I will not suffer him.

8 Mine eyes look upon fuch as are faithful in the land: that they may dwell with me.

9 Whofo leadeth a godly life :

he shall be my servant.

person dwell in my house : he that telleth lies shall not tarry

in my fight.

ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

### MORNING PRAYER.

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ear unto me when I call; O hear me, and that right foon.

3 For my days are confumed away like fmoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave

to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the defert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me are fworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

ro And that because of thine indignation and wrath: for thou hast taken me up, and cast

me down.

II My days are gone like a fhadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever; and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy fervants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the

kings of the earth thy Majesty; 16 When the Lord shall build up Sion: and when his glory

shall appear;

17 When he turneth him unto the prayer of the poor deftitute: and despiseth not their desire;

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his fanctuary: out of the heaven did the Lord behold the

earth;

20 That he might hear the mournings of fuch as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion; and his worthip at Jerufalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 Hc

frength in my journey : and

thortened my days.

24 But I faid, O my God, take me not away in the midst of mine age; as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning halt laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax

old as doth a garment;

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27 And as a vefture that thou change them, and they shall be changed: but thou art the fame, and thy years shall not fail.

28 The children of thy fervants shall continue : and their feed shall stand fast in thy fight. PSAL. 103. Benedic, anima mea. DRAISE the Lord, O my

foul : and all that is within me, praise his holy Name.

2 Praise the Lord, O my foul: and forget not all his benefits;

3 Who forgiveth all thy fins: and healeth all thine infirmi-

4 Who faveth thy life from destruction : and crowneth thee with mercy and loving-kindneis ;

Who fatisfieth thy mouth with good things: making thee young and lufty as an eagle.

6 The Lord executeth righteousness, and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Mofes: his works unto the chil-

dren of Ifrael.

8 The Lord is full of compassion and mercy; long-suffering, and of great goodnets.

9 He will not alway be chid-

mice if flow is the if the live

23 He brought down my ing : neither keepeth he his anger for ever.

> 10 He hath not dealt with us after our fins : nor rewarded us according to our wickednesses.

> 11 For look how high the heaven is in comparison of the earth : fo great is his mercy al'o toward them that fear him!

12 Look how wide also the eaft is from the west : so far hath

he fet our fins from us.

13 Yea, like as a father pitieth his own children : even fo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth

that we are but duft

15 The days of man are but as grass: for he flourisheth as a

flower of the field.

16 For as foon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteoulness upon children's children;

18 Even upon fuch as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his feat in heaven : and his king-

dom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in ftrength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hofts: ye fervants of his that

do his pleasure.

22 O speak good of the Lord, all ye works of his, in a'l places of his dominions : praise theu the Lord, O my foul.

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EVENING PRAYER. PSAL. 104. Benedic, anima mea.

PRAISE the Lord, O my foul: O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honour.

2 Thou deckeft thyfelf with light as it were with a garment: and spreadest out the heavens

like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels fpirits: and his ministers a slaming

5 He laid the foundations of the earth: that it peyer flould move at any time.

6 Thou coveredft it with the deep like as with a garment: the waters fland in the hills.

7 At thy rebuke they flee: at the voice of thy thunder

they are afraid.

8 They go up as high as the hil's, and down to the vallies beneath : even unto the place which thou haft appointed for

o Thou haft fet them their bounds which they shall not pass: neither turn again to cover the earth.

10 He fendeth the fprings into the rivers : which run among

the hills.

II All beafts of the field drink thereof : and the wild affes quench their thirft.

12 Befide them shall the fowls of the air have their habitation : and fing among the branches.

13 He watereth the hills from the fruit of thy works.

14 He bringeth forth grafs

for the cattle ; and green herb for the fervice of men;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord allo are full of fap : even the cedare of Libanus which he hath

planted ;

17 Wherein the birds make their nefts : and the fir-trees are

a dwelling for the ftork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain feafons : and the fun

knoweth his going down

20 Thou makeft darkness that it may be night: wherein all the beafts of the forest do move.

21 The lions roaring after their prey; do feek their meat

from God.

21 The fun arifeth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour; until

the evening.

24 O Lord, how manifold are thy works : in wisdom bast thou made them all; the earth is full of thy riches.

25 So is the great and wide fea alfo: wherein are things creeping innumerable, both

fmall and great beafts.

26 There go the ships, and there is that Leviathan: whom thou haft made to take his paitime therein.

27 Thefe wait all upon thee: above : the earth is filled with I that thou mayeft give them meat

in due feafon.

28 When thou givest it them

they gather it : and when thou epenest thy hand, they are fill- fervant : ye children of Jacob

ed with good.

29 When thou hideft thy face, they are troubled : when thou judgments are in all the world. takest away their breath, they die, and are turned again to their duft.

30 When thou lettest thy breath go forth, they shall be made : and thou fhalt renew

the face of the earth.

31 The glorious Majesty of the Lord thall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke. lot of your inheritance.

33 I will fing unto the Lord as long as I live : I will praise my God while I have my being.

34 And fo shall my words

the Lord.

35 As for finners, they that! be confumed out of the earth, and the ungodly shall come to them wrong : but reproved even an end : praise thou the Lord, kings for their fakes. O my foul, praise the Lord.

MORNING PRAYER. PSAL. 105. Confitemini Domino. Give thanks unto the Lord,

and call upon his Name: tell the people what things he bath done.

2. O let your fongs be of him, and praise him : and let your taking be of all his wondrous

3 Rejaice in his holy Name: let the heart of them rejoice that feek the Lord.

4 Seck the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgments of substance; his mouth;

6 O ye feed of Ahraham his his chosen.

7 He is the Lord our God : his

8 He bath been alway mindful of his covenant and promife : that he made to a thoufand generations;

o Even the covenant that he made with Abraham : and the oath that he sware unto Haac ;

10 And appointed the fame unto Jacob for a law : and to Ifrael for an everlasting testament,

II Saying, Unto thee will I give the land of Canaan : the

12 When there were yet but a few of them : and they stran-

gers in the land;

13 What time as they went please him; my joy shall be in from one nation to another: from one kingdom to ancire? peopie :

14 He fuffered no man to do

15 Touch not mine Anointed: and do my prophets no barm,

16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had fent a man before them : even Joseph, who was fold to be a bond fervant ;

18 Whose seet they hurt in the flocks: the iron entered in-

to his foul;

19 Until the time came that his cause was known; the word of the Lord tried him.

20 The king fent and dellvered him : the prince of the

people let him go free.

21 He made him lord also of his house and ruler of all his

22 That he might inform his M 4 princes

princes after his will : and teach ! his fenators wisdom.

23 Ifrael also came into Egypt: and Jacob was a ftranger in the land of Ham.

34 And he increased his peop'e exceedingly : and made them ftronger than their enemies;

25 Whofe heart turned fo, that they hated his people : and dealt untruly with his fervants.

26 Then fent he Moses his fervant: and Aaron whom he bad chosen.

27 And these shewed his tokens among them : and won-ders in the land of Ham.

28 He fent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and flew their fish.

30 Their land brought forth troes : yea, even in their king's chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hail-stones for rain: and flames of fire in their land.

33 He fmote their vines also and fig-trees ; and destroyed the trees that were in their coafts.

34 He spake the word, and the grashoppers came, and caterpillars innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of

all their strength.

36 He brought them forth also with filver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid

of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their defire he brought quaits: and he filled them with

the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : fo that rivers ran in the dry places.

41 For why? he remembered his holy promife: and Abra-

ham his fervant.

42 And he brought forth his people with joy : and his chosen

with gladnets;

43 And gave them the lands of the heathen : and they took the labours of the people in peffeffion;

44 That they might keep his flatutes . and chfeive his laws.

EVENING PRAYER. PSAL. 106. Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord ; or shew forth

all his praise?

3 Bleffed are they that alway keep judgment : and do righteou nefs.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy falvation.

5 That I may fee the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance,

6 We have finned with our fathers : we have done annis,

and dea't wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were dif-

obedient at the fea, even at the Red lea.

8 Nevertheles, he helped them for his Name's sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep as through a wilderness.

to And he faved them from the adversary's hand; and delivered them from the hand of

the enemy.

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11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words : and fang praise unto him.

forgat his works : and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their defire : and fent leanness withal

into their foul.

16 They angered Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and fwallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame

19 They made a calf in Horeb: and worshipped the mol-

ten image.

20 Thus they turned their glory: into the fimilitude of a calf that eateth hay.

21 And they forgat God their Saviour; who had done so great things in Egypt;

land of Ham : and fearful things by the Red fea.

23 So he faid he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word;

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to seatter them in the lands.

28 They joined themselves unto Baal peer : and ate the

offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees, and prayed: and so the plague

ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their

works.

36 Infomuch that they worfhipped their idols, which turned to their own decay: yea, they offered their fons and their daughters unto devils;

37 And shed innocent blood, M 5 even

even the blood of their fons and of their daughters; whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they flained with their own works: and went a whoring with their own

inventions.

39 Therefore was the wrath of the Lord kindled against his people 2 infomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were

lords over them.

them : and had them in sub-

jection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he faw their adversity: he heard their

complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yez, he made all those that led them away captive to pity them.

God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boaft of

thy praise.

of Israel from everlasting, and world without end: and let all the people say, Amen.

MORNING PRAYER. PSAL. 107. Consitemini Domino.

Office thanks unto the ness: and his mercy endureth for of men!

2 Let them give thanks whom the Lord hath redeemed; and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north,

and from the fouth.

4 They went aftray in the wilderness out of the way: and found no city to dwell in;

3 Hungry and thirfty : their

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foul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their diffress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he satisfieth the empty foul: and filleth the hungry soul

with goodness;

to Such as fit in darkness, and in the shadow of death: being fast bound in misery and iron.

II Because they rebelled against the words of the Lord; and lightly regarded the counset of the Most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none

to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their diffress.

14 For he brought them out of darkness, and out of the fliadow of death: and brake their bonds in funder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

#6 Fur

16 For he hath broken the ! gates of brass : and smitten the bars of iron in funder.

17 Foolish men are plagued for their offence : and because

of their wickedness.

18 Their foul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their diftrefs.

20 He fent his word, and healed them : and they were faved

from their deffruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the facrifice of thankfgiving: and tell out his works

with gladness.
23 They that go down to the fea in ships; and occupy their business in great waters,

24 Thefe men fee the works of the Lord: and his wonders

in the deep.

25 For at his word the flormy wind arifeth : which lifteth up

the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their foul melteth away because of the trouble.

27 They reel to and fro, and fragger like a drunken man : and

are at their wits end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their diitrefs.

29 For he maketh the storm to cease: so that the waves

thereof are still.

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30 Then are they glad, becan'e they are at reft : and fo the Lord.

he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness; and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people 1 and praise him in the

feat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-fprings.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a flanding water : and water-fprings of a dry ground.

36 And there he fetteth the hungry : that they may build them a city to dwell in;

37 That they may fow their land, and plant vineyards ; to yield them fruits of increase.

38 He bieffeth them, fo that they multiply exceedingly : and fuffereth not their cattle to decrease.

39 And again, when they are minished and brought low : through oppression, through any plague or trouble;

40 Though he fuffer them to be evil-entreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of milery : and maketh him housholds like a flock of

theep.

42 The righteons will confider this, and rejoice ; and the mouth of all wickedness shall be stopped.

43 Whofo is wife will pender thefe things : and they shall upderstand the loving-kindness of

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EVENING PRAYER.

Ogod, my heart is ready, my heart is ready, my heart is ready: I will fing and give praise with the best member that I have.

2 Awake, thou lute and harp: I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will fing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth

reacheth unto the clouds.

5 Set up thyself, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: let thy right hand fave them, and hear thou me.

7 God hath spoken in his holines: I wi'l rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaffee is mine: Ephraim also is the

strength of my head.

9 Judah is my law-giver, Moab is my wash-pot: over Edom will I cast out my shee; upon Philistia will I triumph.

the strong city : and who will

bring me into Edom?

O God: and wilt not thou, O God, go forth with our hofts?

my: for vain is the help of

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

HOLD not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is exercised upon me.

2 And they have spoken against me with false tongues; they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they now take my contrary part : but I give

myfelf unto prayer.

4 Thus have they rewarded me evil for good; and hatred for my good will.

5 Set thou an ungodly man to be ruler over him; and let Satan stand at his right hand.

6 When fentence is given upon him, let him be condemned; and let his prayer be turned into fin.

7 Let his days be few : and

let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them feek it also out of desolate places.

10 Let the extortioner confume all that he hath; and let the stranger spoil his labour.

in Let there be no man to pity him; nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out

13 Let the wickedness of his fathers be had in remembrance in the fight of the Lord; and let not the fin of his mother be done away.

14 Let them alway be before the Lord; that he may root out the memorial of them from

off the earth;

rs And that, because his mind was not to do good; but persecuted the poor helpless man, that he might slay him

that was vexed at the heart.

16 His delight was in curfing, and it shall happen unto him: he loved not bleffing, therefore shall it be far from him.

17 He clothed himself with curling like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for fweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grashopper.

23 My knees are weak through fasting : my slesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me, shaked their heads.

25 Help me, O Lord, my God: O fave me according to thy mercy.

26 And they shall know how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet blefs thou; and let them be confounded that rife up against me; but let thy fervant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion as with a

29 As for me, I will give

with my mouth : and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to fave his foul from unrighteous, judges.

#### MORNING PRAYER. PSAL. 110. Dixit Dominus.

HE Lord faid unto my Lord : Sit thou on my right hand, until I make thine enemies thy footftool.

2 The Lord shall send the rod of thy power out of Sion: be theu ruler, even in the midk among thine enemies.

3 In the day of thy power fhall the people offer thee freewill-offerings with an holy werthip : the dew of thy birth is of the womb of the morning.

4 The Lord fware, and will not repent: Thou art a Priest for ever after the order of Melchifedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies : and fmite in funder the heads over diver countries.

7 He shall drink of the brock in the way: therefore shall he lift up his head.

PSAL. III. Confitebor tibi.

Will give thanks unto the Lord with my whole heart : fecretly among the faithful, and in the congregation.

2 The works of the Lord are great : fought out of all them that have pleasure therein.

3 His work is worthy to be praifed and had in honour; and his righteoulness endureth for

4 The merciful and gracious great thanks unto the Lord | Lord hath fo done his marvel-

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lous works : that they ought to ! be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment : all his commandments are true.

8 They fland faft for ever and ever : and are done in truth

and equity.

9 He fent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

to The fear of the Lord is the beginning of wildom : a good understanding have all they that do thereafter; the praise of it endureth for ever.

PSAL. 112. Beatus vir. D Leffed is the man that feareth the Lord: he hath great delight in his commandments.

2 His feed shall be mighty upon earth: the generation of the faithful shall be bleffed.

3 Riches and plenteouineis shall be in his house : and his righteonfacts endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and kendeth : and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in

everlatting remembrance.

7 He will not be afraid of any evil tidings : for his heart ftandest fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his defire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and confume away; the defire of the ungodly shall perish.

PSAL. 113. Laudate, pueri.

PRAISE the Lord, ye fer-vants : O praise the Name of the Lord.

2 Bleffed be the Name of the Lord: from this time forth for

3 The Lord's Name is praifed i from the rifing up of the fun, unto the going down of the fame.

4 The Lord is high above all heathen: and his glory above

the heavens.

5 Who is like unto the Lord our God, that hath his dwelling fo high : and yet humbleth himfelf to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust : and lifteth the poor

out of the mire;

7 That he may fet him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

# EVENING PRAYER.

PSAL 114. In exitu Ifrael. WHEN I rael came out of Egypt: and the house of Jacob from among the strange people;

2 Judah was his fanctuary:

and Ifrael his dominion.

3 The fea faw that, and fled: Jordan was driven back.

4 The mountains skipped like

young sheep.

5 What aileth thee, O thou fea, that thou fleddeft : and thou fordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams : and, ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord 1 at the prefence of the God of Jacob;

8 Who turned the hard rock into a flanding water: and the flint-stone into a springing well. PSAL. 115. Non nobis, Domine.

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's

2 Wherefore shall the heathen fay : Where is now their God?

3 As for our God, he is in heaven: he hath done whatfoever pleafed him.

Their idols are filver and gold : even the work of men's

hands.

5 They have mouths, and fpeak not : eyes have they, and fee not.

6 They have ears, and hear not: notes have they, and fmell not.

7 They have hands, and handle not; feet have they, and walk not : neither fpeak they through their throat.

8 They that make them are like unto them : and fo are all fuch as put their truft in them.

9 But thou, house of Israel, trust thou in the Lord : he is their fuccour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

II Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

rams : and the little bills like | 12 The Lord bath been mindful of us, and he shall bless us: even he shall bless the house of Ifrael, he shall bless the house of Aaron.

> 13 He shall bless them that fear the Lord: both small and great.

> 14 The Lord shall increase you more and more ; you and your children.

> 15 Ye are the bleffed of the Lord: who made heaven and

earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that

go down into filence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

### MORNING PRAYER.

PSAL. 116. Dilexi, quoniam. Am well pleased : that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The fnares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and hea-vines, and I will call upon the Name of the Lord: O Lord, I befeech thee, deliver my foul.

5 Gracious is the Lord, and righteous: yea, our God is

merciful.

6 The Lord preserveth the fimple: I was in milery, and he helped me.

7 Turn again then unto thy rest, O my foul : for the Lord

bath rewarded thee.

8 And why? thou haft delivered my foul from death:

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mine eyes from tears, and my feet from falling.

9 I will walk before the Lord:

in the land of the living.

no I believed, and therefore will I speak; but I was fore troubled: I said in my haste, All men are liars.

unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of falvation: and call upon the

Name of the Lord.

13 I will pay my vows now in the presence of all his people; right dear in the fight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy fervant; I am thy fervant, and the fon of thine handmaid; thou haft broken my bonds in funder-

rifice of thankfgiving and will call upon the Name of the Lord.

the Lord, in the fight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusa'em, Praise the Lord.

O Praise the Lord, all ye heathen: praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

PSAL. 118. Confitemini Domino.

Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Lef lirael now confess that the is gracious; and that his mercy endureth for ever.

now confess: that his mercy

4 Yea, let them now that fear the Lord confess; that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard

me at large.

6 The Lord is on my fide: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my defire upon mine enemies.

8 It is better to trust in the Lord: than to put any confi-

dence in man.

9 It is better to trust in the Lord: than to put any confidence in princes.

round about: but in the Name of the Lord will I destroy them.

is They kept me in on every fide, they kept me in, I fay, on every fide: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the name of the Lord I will destroy them.

r3 Thou hast thrust fore at me, that I might fall: but the

Lord was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence; the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: and declare the works of the

2 The

and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou halt heard me : and art become my falvation.

22 The fame stone which the builders refused: is become the

head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, fend us now prosperity.

26 Bleffed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light : bind the facrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord for he is gracious: and his mercy endureth for ever.

## EVENING PRAYER.

PSAL. 119. Eeati immaculati.

D Leffed are those that are undefiled in the way : and walk in the law of the Lord.

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2 Bleffed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged : that

18 The Lord hath chaftened I we shall diligently keep thy commandments.

> 5 O that my ways were made fo direct : that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto

all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgments of thy righteousness

8 I will keep thy ceremonies &

O forfake me not utterly.

In quo corriget? X/Herewithal shall a young man cleanfe his way : even by ruling himself after thy word.

2 With my whole heart have I fought thee : O let me not go wrong out of thy command-

ments.

3 Thy words have I hid within my heart : that I should not fin against thee.

4 Bleffed art thou, O Lord :

O teach me thy flatutes.

5 With my lips have I been te ling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies : as in all marner of riches.

7 I will talk of thy commandments : and have refpect unto thy ways.

8 My delight shall be in thy flatutes: and I will not forget

thy word.

Retribue fervo tuo

Do well unto thy fervant: that I may live and keep thy word.

2 Open thou mine eyes : that I may fee the wondrous things

of thy law.

3 I am a stranger upon earth : O hide not thy commandments from me.

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A My foul breaketh out for the very fervent define : that it hath alway unto thy judgments.

5 Thou haft rebuked the proud: and curfed are they that do err from thy commandments.

6 O turn from me shame and rebuke : for I have kept thy

testimonies.

7 Princes also did fit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

Adbasit pavimento.

MY foul cleaveth to the duft: O quicken thou me according to thy word.

ways, and thou heardest me

O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I taik of thy wondrous works.

very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

: 6 I have chosen the way of truth : and thy judgments have

I laid before me.

7 I have fluck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou haft fet my heart at liberty.

## MORNING PRAYER.

Legem pone.

TEACH me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart. 3 Make me to go in the path of thy commandments: for therein is my defire.

4 Incline my heart unto thy testimonies: and not to covet-

ouineis.

5 O turn away mine eyes, left they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy ferwant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

L also unto me, O Lord:
even thy salvation, according
unto thy word.

2 So shall I make answer unto my blasphemers; for my trust

is in thy word.

3 O take not the word of thy truth utterly out of my mouth; for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I feek thy commandments.

6 I will speak of thy testimonics also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I

have loved.

8 My hands also will I list up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy fervant, as concerning thy word a wherein thou haft caused me to put my trust.

2 The same is my comfort in

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my trouble : for thy word hath , believed thy commandments. quickened me.

3 The proud have bad me exceedingly in derision : yet have

I not thrinked from thy law. 4 For I remembered thine everlasting judgments, O Lord : and received comfort.

5 I am horribly afraid : for the ungodly that forfake thy law.

6 Thy statutes have been my fongs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the nightfeafon: and have kept thy law.

8 This I had : because I kept thy commandments.

Portio mea, Domine.

HOU art my portion, O Lord : I have promifed to keep thy law.

2 I made my humb'e petition in thy prefence with my whole heart : O be merciful unto me according to thy word.

g I called mine own ways to remembrance; and turned my feet unto thy testimonies.

4 I made hafte, and prolonged not the time : to keep thy commandments.

5 The congregations of the angodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rife to give thanks unto thee : because of thy righteous judgments.

7 I am a companion of all them that fear thee ; and keep thy commandments.

8 The earth, O Lord, is full of thy merey: O teach me thy flatutes.

Bonitatem fecifii.

O Lord, thou hast dealt gra-ciously with thy servant, according unto thy word.

2 O learn me true understanding and knowledge : for I have | shamed.

Before I was troubled, I went wrong : but now have I kept thy word.

4 Thou art good and gracious: O teach me thy flatutes.

5 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble ; that I may learn thy flatutes.

8 The law of thy month is dearer unto me : than thoufands of gold and filver.

# EVENING PRAYER.

Manus buæ fecerunt me.

To HY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they fee me ; because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right; and that thou, of very faithfulness, hast caused me to be troubled.

4 O'let thy merciful kindness be my comfort; according to thy word unto thy fervant.

5 O let thy loving mercies come unto me, that I may live t for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to defroy me : but I will be occupied in thy commandments.

7 Let fuch as fear thee, and have known thy testimonies ; be turned unto me.

8 O let my heart be found in thy flatutes: that I be not a-

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Defecit anima mea.

MY foul hath longed for thy to an end: but thy command-falvation: and I have a ment is exceeding broad. good hope because of thy word.

2 Mine eyes long fore for thy word : faying, O when wilt

thou comfort me!

3 For I am become like a bottle in the fmoke: yet do I

not forget thy statutes.

4 How many are the days of thy fervant : when wilt thou be avenged of them that perfecute

5 The proud have digged pits for me : which are not after thy law.

6 All thy commandments are true: they perfecute me falfly;

O be thou my help.

7 They had a most made an end of me upon earth : but judgments : for thou teachest I forfook not thy commandments.

8 O quicken me after thy loving-kindness: and so shall I keep the teltimonies of thy mouth.

In aternum, Domine.

Lord, thy word : endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou halt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance; for

all things ferve thee.

4 If my delight had not been in thy law : I should have perished in my trouble.

5 I will never forget thy commandments : for with them thou haft quickened me.

6 I am thine; O fave me : for I have fought thy com-

mandments.

7 The ungodly laid wait for me, to destroy me : but I will confider thy testimonies.

8 I fee that all things come

Quomodo dilexi!

ORD, what love have I unto thy law : all the day long is my fludy in it.

2 Thou through thy commandments haft made me wifer than mine enemies : for they

are ever with me.

3 I have more understanding than my teachers : for thy testimonies are my fludy.

4 I am wifer than the aged: because I keep thy command-

ments.

5 I have refrained my feet from every evil way : that I may keep thy word.

6 I have not shrunk from thy

7 O how fweet are thy words unto my throat : yea, fweeter than honey unto my mouth!

8 Through thy commandments I get understanding : therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus meis. THY word is a lantern unto my feet; and a light unto my paths.

2 I have fworn, and am fledfally purposed t to keep thy

righteous judgments.

3 I am troubled above meafure : quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.

5 My foul is alway in my hand ; yet do I not forget thy law.

6 The ungodly have laid a fnare for me : but yet I fwerved not from thy commandments.

7 Thy

7 Thy testimonies have I claimed as mine heritage for ever : and way? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway : even

unto the end.

Iniquos odio babui.

Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and fhield: and my truft is in thy word. and a brown

3 Away from me, ye wicked: I will keep the commandments

of my God.

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4 O stablish me according to thy word, that I may live and let me not be disappointed of my hope. the although

5 Hold thou me up, and I shall be safe; yea, my delight shall be ever in thy statutes.

6 Thou haft trodden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like drofs: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee : and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good ; that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteouincis.

4 O deal with thy fervant according unto thy loving-mercy: and teach me thy statutes.

5 I am thy fervant; O grant me understanding : that I may loveth it. know thy testimonies.

cae car flatules.

6 It is time for thee, Lord. to lay to thine hand : for they have destroyed thy law.

7 For I love thy commandments: above gold and preci-

ous stone.

8 Therefore hold I straight all thy commandments : and all falle ways I utterly abhor.

Mirabilia.

THY tellimonies are wonderful : therefore doth my foul keep them.

2 When thy word goeth forth : it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love

thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men ; and fo shall I keep thy commandments.

7 Shew the light of thy countenance upon thy fervant : and

teach me thy statutes.

8 Mine eyes gulh out with water : because men keep not thy law.

Justus es, Domine. Ighteous art thou, O Lord: And true is thy judgment.

The testimonies that thou haft commanded : are exceeding righteous and true.

3 My zeal hath even confumed me : because mine enemies

have forgotten thy words.

4 Thy word is tried to the uttermost : and thy servant

5 I am fmall and of no repu-

tation:

tation : yet do I not forget thy commandments.

6 Thy righteouthele is an everlatting righteoutness; and thy law is the truth.

7 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting : O grant me understanding, and I fhall live.

#### EVENING PRAYER. Clamavi in toto corde meo.

Call with my whole heart : hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call : help me, and I shall keep thy teltimonies.

3 Early in the morning do I cry unto thee : for in thy word is my truit.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

s Hear my voice, O Lord, according unto thy lovingkindness : quicken me according as thou art wont.

6 They draw nigh that of malice perfecute me : and are far from thy law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As concerning thy testimonies, I have known long fince : that thou haft grounded them for ever.

Vide bumilitatem.

Confider mine advertity and deliver me : for I do not forget thy law.

2 Avenge thou my cause, and deliver me : quicken me according to thy word. dierracti:

3 Health is far from the ungodly : for they regard not thy praise : when thou halt taught statutes.

4 Great is thy mercy, O Lord :. quicken me as thou art wont.

5 Many there are that trouble me, and perfecute me : yet do I not fwerve from thy testimonies.

6 It grieveth me when I fee the transgressors: because they

keep not thy law.

7 Confider, O Lord, how I love thy commandments : O quicken me according to thy loving-kindness.

8 Thy word is true from everlasting : all the judgments of thy righteousness endure for

evermore.

Principes persecuti sunt. Rinces have perfecuted me without a cause : but my heart standeth in awe of thy word.

2 I am as glad of thy word :

as one that findeth great spoils.

3 As for lyes, I hate and abhor them : but thy law do I love.

4 Seven times a day do I praise thee : because of thy righteous judgments.

5 Great is the peace that they have who love thy law : and they are not offended at it.

6 Lord, I have looked for thy faving health : and done after thy commandments.

7 My foul hath kept thy teltimonies : and loved them ex-

ceedingly. 8 I have kept thy commandments and teltimonies : for all my ways are before thee.

Appropriquet deprecatio. ET my complaint come before thee, O Lord : give me understanding according to thy word.

1 Let my hipplication come before thee : deliver me accord-

ing to thy worth. THE SHALL My lips shall speak of thy me thy statutes.

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heat to be eth t of thy word : for a'l thy commandments are righteous.

for I have chosen thy com-

mandments.

6 I have longed for thy faving health, O Lord: and in thy law is my delight.

7 O let my foul live, and it shall praise thee ; and thy judg-

ments shall help me.

8 I have gone aftray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

# MORNING PRAYER.

PSAL. 120. Ad Dominum.

WHEN I was in trouble, I called upon the Lord; and he heard me.

2 Deliver my foul, O Lord, from lying lips: and from a

deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Woe is me, that I am confirained to dwell with Mefech: and to have my habitation among the tents of Kedar!

5 My foul bath long dwelt among them : that are enemies

unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battle.

PSAL. 121. Levavi oculos.

I Will lift up mine eyes unto the hills : from whence cometh my help.

a My help cometh even from

heaven and earth.

3 He will not fuffer thy foot to be moved; and he that keepeth thee will not fleep. 4 Behold, he that keepeth Ifrael: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the fun shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in : trom this time forth for ever-more.

PSAL. 122. Letatus fum.

I Was glad when they faid anto me: We will go into the house of the Lord.

2 Our feet shall Rand in thy

gates : O Jerufalem.

3 Jerusalem is built as a city:

that is at unity in itfelf.

4 For thither the tribes go up, even the tribes of the Lord: to tenify unto Ifrael, to give thanks unto the Name of the Lord.

5 For there is the feat of judgment: even the feat of the

house of David.

6 O pray for the peace of Jerufalem: they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy

palaces.

8 For my brethren and companions fakes: I will wish theo prosperity.

9 Yea, because of the house of the Lord our God: I will

feek to do thee good.

PSAL. 123. Ad te levavi ocalos.

INTO thee lift I up mine eyes: O thou that dwell-eft in the heavens.

2 Behold, even as the eyes of fervants look unto the hand of their mafters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for

we are utterly despised.

4 Our foul is filled with the fcornful reproof of the wealthy: and with the despitefulness of

the proud.

PSAL. 124. Nifi quia Dominus.

If the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick: when they were so wrathfully displeased at us;

3 Yea, the waters had drowned us: and the stream had gone over our fou!.

4 The deep waters of the proud: had gone even over our foul.

s But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our foul is escaped, even as a bird out of the snare of the sowler: the snare is broken and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

PSAL. 125. Qui confidunt.

THEY that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 A3 for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel.

# EVENING PRAYER. PSAL. 126. In convertendo.

WHEN the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue

with joy.

3 Then faid they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoice.

5 Turn our captivity, O Lord: as the rivers in the fouth.

6 They that fow in tears:

7 He that now goeth on his way weeping, and beareth forth good feed: shall doubtless come again with joy, and bring his sheaves with him.

PSAL. 127. Nifi Dominus.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh

but in vain,

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant; even so are the young children.

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6 Happy is the man that hath his quiver full of them; they not his hand : neither he that shall not be ashamed when they bindeth up the sheaves, his speak with their enemies in the bosom. gate.

PSAL. 128. Beati omnes.

DLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thine house;

4 Thy children like the olive-branches; round about thy

5 Lo, thus shall the man be b'effed; that feareth the Lord.

6 The Lord from out of Sion shall so bless thee; that thou shalt fee Jerufalem in prosperity all thy life long;

7 Yea, that thou shalt see thy children's children: and peace

upon Ifrael.

PSAL. 129. Sape expugnaverunt.

ANY a time have they fought against me from my youth up : may Ifrael now iay; never the Lat

2 Yea, many a time have they vexed me from my youth up: but they have not prevail-

ed against me

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The plowers plowed upon my back: and made:long furrows.

4 But the righteous Lord : hath hewn the fnares of the high for me; ungodly in pieces.

as have evil will at Sion. Jan 3

be plucked up a find of a lmore. Sir and closed this

7 Whereof the mower filleth

8 So that they who go by fay not fo much as, The Lord profper you " we wish you good luck in the Name of the Lord.

PSAL. 130. De profundis.

OUT of the deep have I called unto thee, O Lord : 9 Lord, hear my voice.

2 O let thine ears confider well: the voice of my com-

3 If thou, Lord, wilt be extreme to mark what is done amis : O Lord, who may

4 For there is mercy with thee s therefore that thou be

feared.

5 I look for the Lord, my foul doth wait for him: in his

word is my truft.

6 My foul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Ifrael, truft in the Lord, for with the Lord there is mer ...

redemption.

8 And he shall redeem Israel 2. from all his fins. to a light off

PSAL, 131. Domine, non eft.

T ORD, I am not high minded: I have no proud looks.

2 I do not exercise myself in great matters : which are too

3 But I refrain my foul, and 3 Let them be confounded keep it low, like as a child that and turned backward : as many is weaned from his mother : have evil with at Sion. yea, my foul is even as a wean-

grafs growing upon the house-tops; which withereth afore it from this time forth for ever-

MORNING PRAYER. PSAL. 132. Memento Domine.

ORD, remember David: and all his trouble.

2 How he fware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

J will not come within the tabernac'e of mine house : nor

climb up into my bed;

4 I will not fuffer mine eyes to fleep, nor mine eye-lids to flumber: neither the temples of my head to take any reft;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the fame at Ephrata: and found it in

the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy refting-place : thou, and the

ark of thy strength.

9 Let thy priefts be clothed with righteoufness: and let thy faints fing with joyfulnefs.

to For thy fervant David's fake : turn not away the prefence of thine Anointed.

11 The Lord bath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body :

shall I fet upon thy feat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall fit upon thy feat for evermore.

14 For the Lord hath chosen Sion to be an habitation for

himself: he hath longed for her. 15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals

with increase: and will fatisfy her poor with bread.

17 I will deck her priefts with health: and her faints shall re-

joice and fing.

18 There shall I make the born of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies. I shall clothe them with shame : but upon himself shall his crown

flourish.

PSAL. 133. Ecce, quam bonum! Behold, how good and joyful a thing it is: brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill

of Sion,

4 For there the Lord promifed his bleffing : and life for evermore.

PSAL. 134. Ecce nunc. D Ehold now, praise the Lord: all ye servants of the Lord;

2 Ye that by night fland in the house of the Lord: even in the courts of the house of our God;

3 Lift up your hands in the fanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee bleffing out of Sion.

PSAL. 135. Laudate Nomen.

Praise the Lord, land ye the Name of the Lord : praise it, O ye fervants of the Lord;

2 Ye that stand in the house of the Lord : in the courts of the house of our God;

3 O praise the Lord, for the Lord is gracious: O fing praises unto his Name, for it is lovely.

4 For why? the Lord hath ct ofen

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chosen Jacob unto himself: and I Ifrael for his own post-fion.

5 For I know that the Lord is great; and that our Lord is

above all god's.

6 What foever the Lord pleafed, that did he in heaven, and in earth: in the sea, and in all

deep places.

7 He bringeth forth the clouds from the ends of the world and fendeth forth ightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath fent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaeh, and all his servants.

10 He fmote divers nations:

and flew mighty kings;

rites, and Og the king of Basan; and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage

unto Ifrael his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious un-

to his fervants.

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15 As for the images of the heathen, they are but filver and gold: the work of men's hands.

16 They have mouths, and fpeak not: eyes have they, but they see not.

17 They have ear, and yet they hear not a neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

of Ifrael: praise the Lord, ye house of largel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

of Sion : who dwelleth at Je-

rufalem.

## EVENING PRAYER.

PSAL. 136. Gonfitemini.

Ofive thanks unto the Lord,
for he is gracious: and his
mercy endureth for ever.

of all gods: for his mercy en-

dureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for eyer.

4 Who only doeth great wonders : for his mercy endureth

for ever.

5 Who by his excellent wifdom made the heavens; for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy

endureth for ever.

7 Who hath made great lights? for his mercy endureth for ever:

8 The fun to rule the day : for his mercy endureth for ever ;

9 The moon and the stars to govern the night; for his mercy endureth for ever.

10 Who fmote Egypt with their first-born: for his mercy endureth for ever.

11 And brought out Ifrael from among them; for his mer-

cy endureth for ever;

fretched out arm: for his mercy endureth for ever.

13 Who divided the Red featin two parts: for his mercy en-

dureth for ever;

14 And made Ifrael to go through the midst of it; for his mercy endureth for ever.

15 But as for Pharaoh and

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his halt, he overthrew them in lem : let my right hand forget the Red fea : for his mercy endureth for ever.

16 Who led his people through the wi'dernels ; for his mercy

endureth for ever.

17 Who smote great kings: for his mercy endureth for ever ;

18 Yea, and flew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amories : for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage; for his mercy endureth for ever;

22 Even for an heritage unto Itrael his fervant: for his mercy

endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy

endureth for ever.

25 Whogiveth food to all flesh:

for his mercy endureth for ever. 26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

PSAL. 137. Super flumina.

BY the waters of Babylon we fat down and wept: when we remembered thee, O Slon,

2 As for our harps we hang ed them up: upon the trees that

are therein.

3 For they that led us away captive required of us then a fong, and melody in cur heavineis: Sing us one of the fongs of Sion.

4 How shall we fing the Lord's

fong: in a ftrange land?

s If I forget thee, O Jerufa-

her cunning.

6 If I do not remember thee, let my tongue c'eave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wafted with mifery : yea, happy shall he be that rewardeth thee

as thou haft ferved us.

9 Bleffed shall he be that taketh thy children: and throweth them against the stones.

PSAL. 138. Confitebor tibi. Will give thanks unto thee, O Lord, with my whole heart : even before the gods will

I ling praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth : for thou halt magnified thy Name and thy word above all things.

3 When I called upon thee, thou heardest me; and enduedst my foul with much strength.

4. All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall fing in the ways of the Lord : that great is

the glory of the Lord.
6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall fave me.

8 The Lord shall make good

his loving-kindness toward me : | wonderfully made : marvellous yea, thy mercy, O Lord, endurthe works of thine own hands. It My bones are n

MORNING PRAYER.

PSAL. 139. Domine, probafti. Lord, thou haft fearched me out, and known me : thou knowell my down fitting, and mine up-riling; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and fpiest

out all my ways

3. For lo, there is not a word in my tongue but thou, O Lord, knowest it a together.

4 Thou haft fashioned me Behind and before : and laid

thine hand upon me.

s Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy prefence?

7 If I climb up into heaven, thou art there : if I go down to

hell, thou art there also. 8 If I take the wings of the morning and remain in the uttermost parts of the fea;

g Even there also shall thy hand lead me : and thy right

hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then thall my night be turned to day.

'11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine : thou half covered me in my mother's womb.

13 1 will give thanks unto tongues like a ferpent; adder's thee, for I am fearfully and poilon is under their lips.

are thy works, and that my

14 My bones are not hid from thee; though I be made fecretly, and fashioned beneath

in the earth.

15 Thine eyes did fee my substance, yet being imperfect : and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there

was none of them.

17 How dear are thy counfels unto me, O God : O how great is the fum of them!

18 If I tell them, they are more in number than the land: when I awake up, I am prefent with thee.

19 Wilt thou not flay the wicked, O God: depart from me, ye blood-thirfty men.

20 For they fpeak unrighteoufly against thee I and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee and am not I grieved with those that rife up against thee?

22 Yea, I hate them right fore : even as though they were

mine enemies.

23 Try me, O God, and feek the ground of my heart i prove

me, and examine my thoughts. way of wickedness in me : and lead me in the way everlasting. PSAL. 140. Eripe me, Domine.

Desiver me, O Lord, from the evil man : and preserve me from the wicked man;

2 Who imagine mischief in their hearts : and ftir up ftrie all the day long.

3 They have sharpened their

N 3 \*4 Keep

4 Keep me, O Lord, from the hands of the ungodly : preferve me from the wicked men, who are purposed to overthrow my goings.

The proud have laid a fnare for me, and spread a net abroad with cords : yea, and let

traps in my way.

6 I faid unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health; thou hast covered my head in the day of battle.

8 Let not the ungodly have his defire, O Lord : let not his mischievous imagination profper, left they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compais me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rife up again.

11 A man full of words shall not prosper upon the earth evil shall hunt the wicked per-

ion to overthrow him.

12 Sure I am, that the Lord will avenge the poor : and maintain the cause of the helples.

13 The righteous also shall give thanks unto thy Name : | did I make my fupplication. and the just shall continue in thy fight.

PSAL. IAT. Domine, clamavi. ORD, I call upon thee, hafte thee unto me; and confider my voice, when I cry unto thee.

2 Let my prayer be fet forth in thy fight as the incense t and let the lifting up of my hands be an evening facrifice.

3 Set a watch, O Lord, before my mouth and keep the

door of my lips.

4 O let not mine heart be

me not be occupied in ungodly works, with the men that work wickedness, left I eat of such things as please them.

5 Let the righteous rather fmite me friendly: and reprove

6 But let not their precious balms break my head ; yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places; that they may hear my words, for

the are fweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust; O cast not out my foul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

II Let the ungodly fall into their own nets together; and

let me ever escape them.

#### EVENING PRAYER.

PSAL. 142. Vace mea. Cried unto the Lord with my 1 voice : yea, even unto the Lord

2 I poured out my comp'aints before him: and thewed him of

my trouble.

3 When my spirit was in heaviness, thou knewest my path : in the way wherein I walked have they privily laid a fnare for me.

4 I looked also upon my right hand: and faw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my foul.

6 I cried unto thee, O Lord, inclined to any evil thing : let and faid : Thou art my hope an th

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foul 9 and my portion in the land of mine enemies : for I flee unthe living.

7 Confider my complaint ; for

I am brought very low.

8 O deliver me from my perfecutors: for they are too ftrong for me.

9 Bring my foul out of prifon, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSAL 143. Domine, exaudi. TEAR my prayer, O Lord, and confider my defire : hearken unto me for thy truth and righteoulness lake.

2 And enter not into judgment with thy fervant : for in thy fight shall no man living be

justified.

3 For the enemy hath perfecuted my foul, he hath fmitten my life down to the ground: he hath laid me in the darknels as the men that have been long dead.

4 Therefore is my fpirit vexed within me : and my heart

within me is desolate.

5 Yet do I remember the time paft, I male upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my foul gaspeth un-

to thee as a thirfty land.

7 Hear me, O Lord, and that foon, for my spirit waxeth faint : hide not thy face from me, left I be like unto them that go down into the pit.

8 O let me hear thy lovingkindne's betimes in the morning, for in thee is my truft : shew thou me the way that I should walk in, for I lift up my foul unto thee.

to thee to hide me.

10 Teach me to do the thing that pleafeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouinefs.

11 Quicken me, O Lord, for thy Name's fake and for thy righteousness' fake bring my

foul out of trouble.

12 And of thy goodness flav mine enemies : and deftroy all them that vex my foul, for I am thy fervant.

#### MORNING PRAYER.

PSAL. 144. Benedictus Dominus.

LESSED be the Lord my O ftrength: who teacheth my hands to war, and my fingers

to light;

a My hope and my fortres; my caftle and deliverer; my defender in whom I trust : who fubdueth my people that is under me.

3 Lord, what is man, that thou halt fuch respect unto him: or the fon of man, that thou lo regardeft him!

4 Man is like a think of nought: his time paffeth away like a shadow.

Bow thy heavens, O Lord, and come down : touch the mountains, and they thall fmoke,

6 Cast forth thy lightning. and tear them: shoot out thine arrows, and confume them.

2 Send down thine hand from above; deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh. vanity : and their right hand is a right hand of wickedness.

9 I will fing a new fong unto 9 Deliver me, O Lord, from thee, O God : and fing praises N 4

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anto thee upon a ten-ftringed lute.

unto kings: and hast delivered David thy servant from the peril of the sword,

from the hand of strange children: whose month talketh of vanity, and their right hand is a right band of iniquity.

as the young plants: and that our daughters may be as the polished corners of the temple.

full and plenteous with all manner of ftore: that our sheep may bring forth thousands, and ten thousands in our streets.

frong to labour, that there be no decay: no leading into captivity, and no complaining in our freets.

15 Happy are the people that are in fuch a case: yea, bleffed are the people who have the Lord for their God,

## PSAL. 145. Exaltabo te, Deus.

Will magnify thee, O God, my King: and I will praise thy Name for ever and ever.

unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

of thy worthin: thy glory, thy praise, and wondrous works;

6 So that men thall speak of the might of thy marvellous acts: and I will also tell of thy greatness. 7 The memorial of thine 2bundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-fuffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

O Lord: and thy faints give thanks unto thee.

II They shew the glory of thy kingdom: and talk of thy power;

ry, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

fuch as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all fuch as call upon him faithfully.

19 He will fulfill the defire of them that fear him: he also will hear their cry, and will help them.

them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

27 My mouth shall speak the praise of the Lord: and let all flesh fiesh give thanks unto his holy Name for ever and ever.

RSALA 146. Lauda, anima mea

PRaise the Lord, O my soul; while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man; for there is no help in them.

goeth forth, he shall turn again to his earth; and then all his thoughts perish.

4 Bleffed is he that hath the God of Jacob for his help; and whose hope is in the Lord his God:

the fea, and all that therein is who keepeth his promise for ever.

6 Who helpeth them to right that fuffer wrong : who feedeth the hungry.

7 The Lord loofeth men out of prison; the Lord giveth fight to the blind. 4 4 4 (1921) 10 h3

are fallen the Lord careth for the righteous.

g The Lord careth for the frangers; he defendeth the fatherless and widow i as for the way of the ungodly, he turn eth it upfide down.

for The Lord thy God, O Sion, shall be King for evermore and throughout all generations.

## EVENING PRAYER.

PSAL. 147. Laudate Dominum.

O'Praise the Lord; for it is a good thing to fing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

FORMS

z The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart 4 and giveth medicine to heal their sickness.

4 He telleth the number of the flars: and calleth them all by their names.

is his power: yea, and his wifdom is infinite.

6 The Lord fetteth up the meek : and bringeth the ungod ly down to the ground.

7 O fing unto the Lord with thanksgiving: fing praises upon the harp unto our God;

Who covereth the heaven with clouds, and prepareth rain for the earth; and maketh the grass to grow upon the mountains, and herb for the use of men.

o Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

firength of an horse: neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13: For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

borders : and filleth thee with

mandment upon earth: and his word runneth very swiftly.

and feattereth the hear frost like

aftes. 4 and these field and 127 He cafteth forth his ice like morfels: who is able to abide his froft at all

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and melteth them ! he bloweth with his wind, and the waters a ite health those that woh

19 He sheweth his word unto Jacob: his statutes and ordi-

nances unto liraeli isi si

20 He hath not dealt fo with any nation; neither have the heathen knowledge of his laws.

PSAL. 148. Laudate Dominum.

Praise the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his hoft.

2 Praise him, fun and moon: praise him, all ye stars and light.

Praise him, all ye heavens: and ye waters that are above the heavens, bus : diene ads

5 Let them praise the Name of the Lord: for hefpake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever: he bath given them a law which shall not be broken. : 51700

7 Praise the Lord apon earth: ye dragons and all deeps;

8 Fire and half, snow and val pours : wind and florm, fulhing his word;

o Mountains and a'l hills: fru tful trees and all cedars ;

10 Beafts and all cattle worms and feathered fowls: .

11 Kings of the earth and all people: princes and all judges of the world

13 Young men and maicens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above seaven andearth.

13 He hall exalt the horn of his people; all his faints fhall praise him; even the children I breath : praise the Lordin

18 He fendeth out his word, of Ifrael, even the resple that ferveth him.

PSAL. 149. Cantate Domino.

Sing unto the Lord a new fong clet the congregation of faints praife him.

a Let Ifracl rejoice in him that made him; and let the children of Sion be joyful in

their King wov

3 Let them praise his Name in the dance: let them fing praises unto him with tabret and that turn agrad

4 For the Lord hath pleasure in his people: and helpeth the

meek-hearted.

5. Let the faints be joyful with glory; let them rejoice in their beds.

6 Let the praises of God be in their mouth: and a two-edged fword in their bands;

7 To be avenged of the heathen; and to rebuke the people;

8 To bind their kings in chains; and their nobles with links of iron.

9 That they may be avenged of them, as it is written; Such honour have all his faints. PSAL, 130, Laudate Dominum.

Praise God in his holines: praise him in the firmament of his power.

2 Praise bim in his noble acts: praise him according to his excellent greatness of chilger figit

3 Praise him in the found of the trumpet : praise bim upon the lute and barp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the welltuned cymbals : praise him upon the loud cymbals'

6 Let every thing that hath

The End of the Pfalms.

FORMS

## FORMS of PRAYER to be used at SEA.

The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.

These two following Prayers Prayers to be used in Storms at Sea.

are to be also used in His Majesty's Navy every day.

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose

Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the fea; who haft compaffed the waters with bounds, until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection, the persons of us thy fervants, and the Bleet in which we ferve. Preferve us from the dangers of the Sea, and from the violence of the Enemy; that we may be a fafeguard unto our most gracious Sovereign Lord King GEORGE, and his Kingdoms, and a Security for fuch as pass on the Seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in fafety to enjoy the bleffings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through Jesus Christ our Lord. Amen.

#### The Collect.

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PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Most powerful and glori-ous Lord God, at whose command the winds blow, and lift up the waves of the Sea, and who ftilleft the rage thereof; We thy creatures, but miferable Sinners, do in this our great diltress cry unto thee for help ? Save, Lord, or elfe we perifh. We confess, when we have been fafe, and feen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy Commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore the Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us, for thy mercies fake in Jefus Christ thy Son our Lord. Amen.

Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdeft all things below; Look down, we befeech thee, and hear us, calling out of the depth of mifery, and out of the jaws of this death, which is ready now to fwallow us up. Save, Lord, or elfe we periffs The living, the living shall praise thee. O fend thy word of command to rebuke the raging winds, and the roaring Sea; that we being delivered from this diftress, may live to serve thee, and to glorify thy name all the days of our life. Hear, Lord, and fave us, for the infinite merits of our b'esled Saviour, thy Son, our Lord Jesus Christ. Amen.

The Prayer to be faid before a Fight at Sea against any Enemy.

Most powerful and glorious Lord God, the Lord of hofts, that ruleft and commandel all things : Thou fitteft in the Throne judging right; and therefore we make our address to the Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our Enemies. Stir up thy frength, O Lord, and come and help us; for thou givest not alway the battle to the arong, but canft fave by many on by few, Olet not our fins now ery against us for vengeance, but heat usethy poor fervants begging mercy, and timploring thy help, and that thou wouldest lave us, we befeech thee. be a defence unto us against the face of the Enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jelus Christ our Lord. Amen.

Short Prayers for fingle Persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.

General Prayers.

ORD, be merciful to us finners, and fave us for

thy mercies fake.

Thou art the great God, that haft made and ruleft all things: O deliver us for thy Name's fake. to bio

Thou art the great God to be feared above all: O fave us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the Earmy.

O God, thou art a firong tower of defence to all that flee unto thee : O fave us from the violence of the Enemy.

O Lord of hofts, fight for us,

that we may glorify thee.

O fuffer us not to fink under the weight of our fins or the violence of the Enemy.

O Lord, arife, help us, and deliver us for thy Name's fake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the Sea, hear, hear us, and fave us, that we perish not.

O bleffed Saviour, that didft fave thy disciples ready to perift in a ftorm, hear us, and

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

O Lord, hear us. O Christ, hear us.

God the Father, God the Son, God the Holy Ghoft, have mer-cy upon us, fave us now and evermore. Amen.

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done in Earth, as it is in Heaven: Give us this day. our daily bread; and forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, And the Glory, For ever and ever. Amen.

When there Shall be imminent Danger, as many as can be spared from necessary Service in the Ship, sball be called together, and make an humble Confession of their fins

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ver y firm boog ever! Chris to God; in which every one ought feriously to restell upon those particular sins, of which his conscience shall accuse him: saying as followeth.

The Confession.

A Lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewait our manifold fins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy Divine Majefty, Provoking mest justly thy wrath and indignation against us. We do earnestly repent, and be heartily forry for thefe our misdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father: For thy Son our Lord Jesus Christ's fake, forgive, us all that is paft; And grant, that we may ever hereafter ferve and please thee in newness of life, To the honour and glory of thy Name, through Jefus Christ our Lord. Amen.

I Then shall the Priest, if there he any in the Ship, pronounce this Absolution.

A Lmighty God, our heavenly Father, who of his great mercy hath promifed forgivene's of fins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your fins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.
Jubilate Deo. PSAL. 66.

O Be joyful in God, all ye lands: fing praifes unto the honour of his Name, make his praife to be glorious, &c.

Glory be to the Father, &c. As it was in the beginning, &c.

Consitemini Domino. PSAL. 107.

O Give thanks unto the Lord, for he is gracious; and his mercy endureth for ever, General Glory be to the Father, General

As it was in the beginning, Oa

Collects of Thanksgiving.

Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou haft made and preferved, holding our fouls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy divine Majesty, to offer a facrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didft not caft out our prayers, which we made before thee in our great diftress; even when we gave all for loft, our ship, our goods, our lives, then didft thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in fafety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen, O. of cetapation: liner

Or this some in her

Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom theu hast so powerfully and wonderfully and descended

defended. Thou half thewed us terrible things, and wonders in the deep, that we might fee how powerful and gracious a God thou art; how able and ready to help them that trult in thee. Thou hast shewed us how both Winds and Seas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in faving us, when we were ready to perifh. And we befeech thee, make us as truly fensible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we befeech thee, this thy goodness to us; that we, whom thou haft faved, may ferve thee in holiness and righteousness all the days of our life, through Jefus Christ our Lord and Saviour. Amen.

An Hymn of Praise and Thanksgiving after a dungerous tempes.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciles rage of the sea.

The Lord is gracious, and full of compassion: slow to anger, and of great mercy

and of great mercy.

He hath not dealt with us according to our fins; neither rewarded us according to our iniquities;

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death s door.

The waters of the fea had well nigh covered us: the proud waters had well nigh gone over our foul;

The fea roared: and the ftormy wind lifted up the waves thereof;

We were carried up as it were to heaven, and then down again into the deep: our foul melted within us, because of trouble;

Then cried we unto thee, O Lord; and thou didft deliver us

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out of our diffress.

Bleffed be thy Name, who didft not despise the prayer of thy servants: but didft hear our cry, and hast faved us.

Thou didft fend forth thy commandment : and the windy ftorm ceased, and was turned

into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men!

Praised be the Lord daily; even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh falvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Bleffed be the Lord God: even the Lord God, who only doeth wondrous things;

And bleffed be the Name of his majesty for ever: and let every one of us fay, Amen, Amen.

As it was in the beginning, Go.

THE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

After Victory or Deliverance from an Enemy.

A Pfalm or Hymn of Praise and Thanksgiving after Victory.

If the Lord had not been on our fide, now may we fay: if the Lord himself had not been on our fide, when men rose up against us;

They had fwailowed us up quick : when they were fo wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our foul: the deep waters of the proud had gone over our foul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought ; a

mighty falvation for us.

We gat not this by our own fword, neither was it our own arm that faved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadft a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in

the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us the Lord hath

done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Bleffed be the Name of the Lord; from this time forth for evermore.

Asit wasin the beginning, &c.

After this Hymn may be fung the Te Deum.

Then this Collect.

Almighty God, the Sovethe world, in whose hand is power and might, which none is able to withfland; We blefs and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we befeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and as much as in us lieth, to the good of all man-And, we befeech thee, give us fuch a fense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee, all our days, through Jefus Christour Lord; to whom, with thee, and the Holy Spirit, as for all thy mercies, fo in particular for this victory and deliverance, be all glory and honour world without end. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen. At the Burial of their Dead for the refurrection of the body at Sea. (when the fea shall give up her

The office in the Common Prayer-Book may be used; only instead of these ewords [We therefore commit his body to the Ground, Earth to earth, Ce.] say,

WE therefore commit his body to the deep, to be turned into corruption, looking

for the refurrection of the body (when the fea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ; who, at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

- A FORM of PRAYER, with Thanksgiving, to be used yearly upon the Fifth Day of November; for the happy Deliverance of King JAMES I. and the three Estates of England, from the most traiterous and bloody intended Massacre by Gunpowder: and also for the happy Arrival of his Majesty King WILLIAM on this Day, for the Deliverance of our Church and Nation.
- The Minister of every Parish shall give Warning to his Parishioners publickly in the Church, at Morning Prayer the Sunday before, for the due Observation of the said Day; and after Morning Prayer, or Preaching, upon the said Fifth Day of November, shall read publickly, distinctly, and plainly, the Act of Parliament made in the Third Year of King James the First, for the Observation of it.
- The Service shall be the same with the usual Office for Holy-days in all things; except where it is bereafter otherwise appointed.
- If this Day shall bappen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its Place.

Morning Prayer shall begin with these Sentences.

THE Lord is full of compaffion and mercy: long-fuffering, and of great goodness. Plat 103: 8.

He will not alway be chiding : neither keepeth he his anger for ever. ver, o.

He hath not dealt with us after our fins: nor rewarded us according to our wickednesses.

Instead of Venite exultemus, fhall this Hymn following beused, one Verse by the Priest, and another by the Glerk and Peoples O Give thanks unto the Lord, for he is gracious; and his mercy endureth for ever. Pfal.

Let them give thanks, whom the Lord bath redeemed: and delivered from the band of the enemy. ver. 2.

Many a time have they fought against me from my youth up : may Ifrael now say. Pfal. 129. 1.

Yea, many a time bave they vexed me from my youth up t but they bave not prevailed against me. ver. 2.

They have privily laid their net to destroy me without a cause:

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cause have foul. The feet, they and the g Lee man upon thou own from foul Glass A.

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cause: yea, even without a cause have they made a pit for my foul. Pfal 35. 7.

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. Pfal. 57. 7.
Great is our Lord, and great

is his power: yea, and his wifdom is infinite. Pfal. 147. 5.

The Lord setteth up the meek : and bringeth the ungodly down to

the ground. ver. 6. Let thy hand be upon the man of thy right hand : and upon the Son of man whom thou madeft to ftrong for thine ownfelf, Pfal 80. 17.

And so will not ave go back from thee: O let us live, and we Shall call upon thy name. ver. 18.

Glory be to the Father, Oc. As it was in the beginning, &c.

1 Proper Pfalms. 64, 124, 125.

Proper Leffons. The Firft, 2 Sam. 22.

Te Deum.

The Second, Acts 23. Jubilate.

In the Suffrages after the Creed these shall be inserted and used for the King.

Prieft. O Lord, fave the King : People. Who putteth his truft in thee.

Prieft. Send him help from thy holy place.

People. And evermore might

tily defend him, by the more

Prieft. Let his enemies have no advantage against him.

People. Let not the wicked ap. proach to hurt him.

Instead of the first Collect at Morning Prayer, Skall thefe two be used:

Lmighty God, who halt in A all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our gracious Sovereign King James the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of England, then affembled in Parliament, by Popish trea-chery appointed as sheep to the flaughter, in a most barbarous and favage manner, beyond the examples of former ages. From this unnatural confpiracy, not our merit, but thy mercy; Fot our forefight, but thy providence, delivered us : And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the faints, from generation to generation, through Jesus Christ our Lord. Amen,

Ccept alfo, most gracious A God, of our unfeigned thanks, for filling our hearts again with joy and gladnels, after the time that thou hadft afflicted us, and putting a new fong into our mouths, by bringing His Majesty King William upon this Day, for the Deliverance of our Church and Nation from Popish tyranny and arbi-trary power. We adore the wifdom and justice of thy Providence, which fo timely interposed

posed in our extreme danger, | land, to preserve us from the atand disappointed all the designs of our enemies. We befeech thee, give us fuch a lively and lafting fense of what thou didst then, and haft fince that time done for us, that we may not grow fecure and careless in our obedience, by prefuming upon thy great and undeferved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou haft in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, fo flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the fake of our bleffed Lord and Saviour. Amen.

In the End of the Litany ( which . Shall always this Day be used) after the Collect [We humb'y befeech thee, O Father, &c.] Shall this be faid which followeth.

A Lmighty God and heaven-ly Father, who of thy gracious providence and tender mercy towards us, didft prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprize, plotted, and intended this day to have been executed against the King and the whole State of England, for the Subversion of the Government and Religion established among us; and didft likewife upon this Day wonderfully conduct thy fervant King William and bring him fafely into Eng-

tempts of our enemies to be reave us of our religion and laws: We most humbly praise and magnify thy most glorious Name, for thy unspeakable goodnels towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone that we are not confumed: For our fins have cried to heaven against us, and our in quities justly called for vengeance upon us. But thou hast not dea't with us after our fins, nor rewarded us after our iniquities; nor given us o-ver, as we deferved, to be a prey to our enemies; but haft in mercy delivered us from their malice, and preferved us from death and deftruction. Let the confideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayeft still continue thy favour, with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's fake, Jefus Christ our only Mediator and Advocate. Amen.

Instead of the Prayer [In time of War and Tumults] Shall be used this Prayer following !

Lord, who didft this day discover the spares of death that were laid for u; and didft wonderfully deliver us from the fame; Be thou still our mighty Protector, and scatter our enemies that delight in blood. Infatuate and defeat their counfels, abate their pride, affuage their malice, and confound their devices. Strengthen the hands

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E m prefent jesty, a wildon ferving Estates affembl the def ed agai befeech this, as mercies ly for memor of thy us. W His late fafe Ar ing all him, ti and G

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of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgment and justice, to cut off all fuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us; But that our gracious Sovereign and his Realms, being preferved in thy true Religion, and by thy merciful goodness protected in the fame, we may all duly ferve thee, and give thee thanks in thy ho'y congregation, through Jesus Christ our Lord. Amen.

In the Communion Service, in flead of the Collect for the Day, fball th.s which followeth beufed.

E Ternal God, and our most mighty Protector, we thy unworthy fervants do humbly prefent ourselves before thy Majefty, acknowledging thy power, wildom, and goodness, in preferving the King, and the three Estates of the Realm of England assembled in Parliament, from the destruction this day intended against them. Make us, we befeech thee, truly thankful for this, and for all other thy great mercies towards us, particularly for making this day again memorable, by a fresh instance of thy loving kindness towards us. We bless thee for giving His late Majesty King William a fafe Arrival here, and for making all opposition fall before him, till he became our King and Governor. We befeech thee to protect and defend our Sovereign King GEORGE, and all the Royal Family, from all Treasons and Conspiracies; Preferve him in thy faith, fear, and

love; prosper his Relgn with lang happiness here on earth; and crown him with everlasting glory hereaster, through Jesus Christ our only Saviour and Redeemer. Amen.

The Epifle. Rom. 13. 1. ET every foul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whofoever therefore relifteth the power, refifteth the ordinance of God; and they that refift, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minifter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the fword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience fake. For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; cuftom to whom cuftom; fear to whom fear: honour to whom honour.

The Gospel. S. Luke 9.51.

A N D it came to pals, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him.

him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did! But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

After the Creed, if there be no Sermon, shall be read one of the fix Homilies against Rebel ion.

This Sentence is to be read at the

Hatfoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

S. Matthey. 12.

After the Prayer for the Church militant, this following Prayer is to be used.

O God, whose Name is excellent in all the earth, and thy Glory above the hea-

vens; who, on this day didft miraculously preserve our Church and State from the fecret contrivance and hellish malice of Popish Conspirators; and on this day also did the begin to give us a mighty deliverance from the open tyranny and oppreffion of the fame cruel and bloodthirsty enemies: We bless and adore thy glorious Majefty, as for the former, fo for this thy late marvellous loving kindnels to our Church and Nation, in the preservation of our Religion and Liberties. And we humb'y pray, that the devout sense of this thy repeated Mercy, may renew and increase in us a sprrit of love and thankfulness to thee its only Author; a spirit of peaceable fubinifiian, and obedience to our gracious Sovereign Lord King GEORGE; and a spirit of servent zeal for our holy Religion, which thou hak fo" wonderfully rescued, and established a bleffing to us and our posterity. And this we beg for Jesus Christ his sake. Amen.

A FORM of PRAYER with Falling, to be used yearly upon the Thirtieth Day of January, being the Day of the Martyrdom of the blessed King CHARLES I. to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other fins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereaster be visited upon us, or our posterity.

If this Day shall happen to be Sunday, this Form of Prayer shall be used and the Fast kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the Nicene Creed, Notice shall be given for the due Observation of the said Day.

The Service of the Day shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherswife appointed.

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# The Order for MORNING PRAYER.

He that ministereth shall begin with one or more of thefe Sentences:

O the Lord our God belong mercies and forgivenelles, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he fet before us. Dan 9. 9, 10.

Correct us, O Lord, but with judgment; not in thine anger, left thou bring us to nothing.

Jen. 10. 24.

Enter not into judgment with thy fervants, O Lord: for in thy fight shall no man living be

justified. Pfal. 143. 2.

Inflead of Venite exultemus, the Hymn following Shall be faid or fung; one Verse by the Priest, another by the Clerk and People.

D. Ighteons art thou, O Lord: and just are thy judg-

ments. Pfal. 119. 137.

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Thou art just, O Lord, in all that is brought upon us: for thou bast done right, but we bave done wickedly. Neh. 9. 33. Nevertheless, our feet were al-

most gone : our treadings had well-nigh flipt. Pfal. 73. 2.

For wby? we were grieved at the quicked : ave did also see the The people stood up, and the

rulers took counsel together: against the Lord, and against his Anointed. Pfal. 2. 2.

They cast their heads together with one consent: and over con-federate against him. Plal. 83: 5. He heard the blasphemy of

the multitude, and lear was on

every fide : while they conspired together against him, to take away his life. Pfal 31. 15.

They Spake against bim with false tongues, and compassed bim about with words of batred: and fought against him without a caufe. Plat. rog. 2.

Yea, his own familiar friends. whom he trusted : they that ateof his bread, laid great wait for

him. P/al. 41. 9.

They rewarded bim evil for good: to the great discomfort of

bis foul. Pfal. 35. 12.

They took their counfel together, faying, God hath forfaken him : perfecute him, and take him, for there is none to deliver him. Pfal. 71 9.

The breath of our nostrils, the Anointed of the Lord, awas taken in their pits : of whom we faid, Under his Shadow we Shall be

safe. Lam. 4. 20.

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his name perish? Ver. 12. Pfal. 41. 5.

Let the sentence of guiltiness proceed against him and now that he lieth, let him rife up no

more. Ver. 8

Falle witnesses did also rife up against him : they laid to his charge things that he knew not. Pfal. 35. 11.

For the fins of the people, and the iniquities of the priests: they shed the blood of the just in the midst of Jerusalem. Lam. 4. 13,

O my foul, come not thou in-to their fecret; unto their affembly, mine honour, be not thou united : for in their anger they flew a man. Gen. 49. 6.

Even

Even the man of thy right hand: I their image to vanish out of the fon of man, whom thou hadst city. Ver. 19. the fon of man, whom thou hadft made so Arong for thine ownself. Pfal. 80. 17.

In the fight of the unwife he seemed to die : and his departure was taken for milery. Wifd. 3. 2.

They fools counted his life madness, and bis end to be evitbout bonour : but he is in peace. Wifd.

5 4. 6 3. 3.

For though he was punished in the fight of men : yet was his hope full of immortality.

How is be numbered with the children of God; and his lot is among the faints! Wild. 5. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. Pfal. 94. I. & 51. 18.

Be merciful, O Lord, unto thy people, whom thou baft redeemed: and lay not innocent blood to our charge. Deut. 21. 8.

O that not up our fouls with finners: nor our lives with the blood-thirfty. Pfal. 26. 9.

Deliver us from blood-gui'tinefs, O God, thou that art the God of our falvation : and our tongues shall fing of thy righte-Pfal. 51. 14. ousness.

For thou art the God that haft no pleasure in wickedness: neither shall any evil dwell with

thee. Pfal. 5 4

Thou wilt destroy them that Speak leasing : the Lord abbors both the blood-thirsty and deceitful man. Ver. 6.

O how fuddenly do they confirme : perilli, and come to a fearful end! Pfal. 73 18.

Yea, even like as a dream when one awaketh: so didst thou make

Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O King of faints! Rev. 15. 3.

Righteous art thou, O Lord : and just are thy judgments. Pial.

119. 137.

Glory be to the Father, and to the Son : and to the Holy Ghoft:

As it was in the beginning, is noce, and ever shall be : world without end. Amen.

Proper Pfalms, 9, 10, 11.

T Proper Lessons. The Firft, 2 Sam. 1. The Second, S. Matth. 27.

Instead of the first Collect at Morning Prayer, shall these two which next follow, be used:

Most mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King Charles the First, to be, as this day, taken away by the hands of cruel and bloody men: We thy finful creatures here affembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying fins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land; nor let it eves be required of us or our posterity.

poster be n whon be no But p fake, Son Amen.

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Lo me ers, and confess hat the in are a aful par brough ( posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: But pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. Amen.

Lessed Lord, in whose fight the death of thy faints is precious; We magnify thy Name, for thine abundant grace bestowed upon our martyred Sovereign; by which he was enab'ed so chearfully to follow the steps of his blessed Master and Saviour, in a constant meek fuffering of all barbarous indignities, and at last relisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord; be ever bleffed among us; that we may follow the example of his courage and constancy, his mecknefs and patience, and great charity. And grant that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified, in the forgiveness of our fine; Jefus Chrift his and all for falce, our only Mediator and Advocate. Amen.

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In the End of the Litany (which fhall always on this Day be used) immediately after the Collect [We humbly befeech thee, O Father, &c. ] the three Collects next following are to be read.

O Lord, we befeech thee, mercifully hear our prayers, and spare all those who confess their fins unto thee; hat they whose consciences by in are accused, by thy meriful pardon may be absolved, brough Christour Lord, Amen.

Most mighty God, and merciful father, who haft compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a finner, but that he should rather turn from his sin, and be faved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our fins. Thy property is always to have mercy: to thee only it appertaineth to forgive fins. Spare us therefore, good Lord, spare thy people, whom thou haft redeemed; enter not into judgment with thy fervants, who are vile earth, and miferable finners; but fo turn thine anger from us, who meekly acknowledge our vilenefe, and truly repent us of our faults; and fo make hafte to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

TURN thou us, O good Lord, and fo shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compaffion, Long-fuffering, And of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confufion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleffed Son Jesus Christ our Lord. Amen.

In the Communion Service, after the Prayer for the King, [Almighty God, whose Kingdom is everlasting, &c.] inflead of the Collect for the Day, shall these tavo be used.

O most mighty God, Go.

Bleffed Lord, &c.
As in the Morning Prayers.

The Epifle. 1 S. Pet. 2. 13. OUbmit yourselves to every ordinance of man for the Lord's fake: whether it be to the King as supreme; or unto governors, as unto them that are fent by him, for the punishment of evil-doers, and for the praise of them that do well. For fo is the will of God, that with welldoing ye may put to filence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the fervants of God. nour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your mafters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience towards God endure grief, fuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ve do well, and fuffer for it, ve take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no fin, neither was guile found in his mouth.

The Gofpel. S. Matth. 21. 33.

HERE was a certain houfholder which planted a
vineyard, and hedged it round

about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he fent his fervants to the hulbandmen, that they might receive the fruits of it. receive the fruits of it. And the husbandmen took his fervants, and beat one, and killed another, and floned another. Again he fent other fervants, more than the first : and they did unto them likewise. But last of all he fent unto them his fon, Taying, They will reverence my fon. But when the husbandmen saw the fon, they faid among themselves, This is the heir; come, let us kill him, and let us feize on his inheritance. And they caught him, and cast him out of the vineyard, and flew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They fay unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their feafons.

After the Niceae Creed, shall be read, instead of the Sermon for that Day, the first and second Parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister who officiates, shall preach a Sermon of his own composing upon the same Argument.

¶ In the Offertory Shall this Sentence be read:

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. Motth 7.13.

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After the Prayer [For the whole flate of Christ's Church, Sec ] thefe towo Collects follow-

ing shall be used :

Lord our heavenly Father, who didft not punish us as our fins have deserved, but hast in the midft of judgment re-membered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didft fuffer thine Anointed, bleffed King Charles the First, as on this day, to fall into the Hands of violent and blood-thirfly men, and barbaroully to be murdered by them; yet thou didft not leave us for ever, as theep without a shepherd; but by thy gracious providence didft miraculoufly preserve the undoubted Heir of his Crowns, our then gracious Sovereign King Charles the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back in thy good

appointed time, to fit upon the throne of his Father; and, to-gether with the Royal Family, didft reftore to us our ancient Government in Church and State. For these thy great and unspeakable mercies we render to thee our most humble and unfeigned thanks; befeeching thee still to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King GEORGE, a long and happy Reign over us: So we, that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jefus Christ our Lord and Savi-

A ND grant, O Lord, we be-feech thee, that the course of this world may be so peaceably ordered by thy govern-ance, that thy church may joyfully ferve thee in all godly quietness, through Jesus Christ

our Lord. Amen.

## The Order for EVENING PRAYER.

The Hymn appointed to be used at Morning Prayer, instead of Venite Exultemus, Shall bere also be used before the Proper Plalms.

Righteous art thou, O Lord, &c.

A Proper Pfahris. 79, 94, 83. T Proper Leffons.

The First, Jer. 12. or Dan. 9.

to ver. 22.

The Second, Hebr. 11. ver. 32. and 12. to ver. 7.

I Inflead of the first Collect at Evening Prayer, shall these two which next follow be used,

Almighty Lord God, who by thy wisdom not only guideft and ordereft all things most suitably to thine own juflice; but also performest thy pleasure in such a manner that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We, thy finful people, do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, sons of Belial (as on this day) to imbrue their hands in the blood of thine Anointed; we having drawn down the same

upon ourfelves, by the great and long provocations of our fins against thee. For which we do therefore here humble ourselves before thee; beleeching thee to deliver this Nation from blood-guiltiness (that of this day especially) and to turn from us and our posterity a'l those judgments which we by our fine have worthily de-terved. Grant this, for the allfufficient merits of thy Son our Saviour Jesus Christ. Amen.

D Leffed God, just and poweroful, who didft permit thy dear Servant, our dread Sovereign King Charles the First, to be (as upon this day) given up to the violent outrages of wick-ed men, to be despitefully used, and at the last murdered by them: Though we cannot reflect upon so foul an act, but with horror and aftonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didft fuffer them to proceed to fuch an height of violence, as to kill him, and to take possession of his Throne; yet didft thou in great mercy preferve his Son, whose right it was, and at length by a wonderful providence bring him back, and fet him thereon, to reftore thy true Religion, and to fettle peace all this for thy Son our Lord amongst us: For these thy great mercies we glorify thy Name, through Jesus Chirit our blessed be all honour and glory, world without end.

Immediately after the Collect [Lighten our darkness, &c.] Shall thefe three next following be wied :

O Lord, we beseech thee, Go. O most mighty God, Gc. Turn thou us, Go baroduna As before at Morning Prayer.

I Immediately before the Prayer of Saint Chrysoltom, fhall this Colled, which next followeth, be used:

A Lmighty and everlatting God, whose righteousness is like the frong mountains, and thy judgments like the great deep; and who, by that barbarous marder, as on this day committed upon the facred Person of thine Anointed, haft taught un, that neither the greatest of Kings, nor the best of men, are more fecure from violence than wfrom natural death : Teach us also hereby fo to number our days, that we may apply our hearts unto wifdom. And grant, that neither the splender of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as finful dust and ashes; but that according to the example of this thy bleffed Martyr, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and felf-denial, charity and conftant

A FORM

- A FOR M of PRAYER with THANKS GIVING to Almighty God, for having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years interruption: which inspeakable mercies were wonderfully completed upon the Twenty-ninth of May, in the year 1660; and in memory thereof, that Day in every year is by Act of Parliament appointed to be for ever kept holy.
- The Ad of Parliament made in the Twelfth, and confirmed in the Thirteenth Tear of King Charles the Second, for the Objervation of the Twenty-ninth Day of May yearly, as a Day of publick Thankfigiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Greed, on the Lord's Day next before every fuch Twenty ninth of May, and Notice shall be given for the due observation of the said Day.
- The Service shall be the same with the usual Office for Holy-days, except where it is in this Office otherwise appointed.
- If this Day shall happen to be Ascension-day, or Whitsunday, the Collects of this Office are to be added to the Offices of these Festivals in their proper Places: If it be Monday or Tuesday in Whitsun-week, or Trinity-Sunday, the proper Plans appointed for this Day, instead of those of ordinary Course shall be also used, and the Collects added as before; and in all these Cases the rest of this Office shall be omitted: But if it shall bappen to be any other Sunday, this whole Office shall be used, as it followeth entirely. And what Pestival soever shall bappen to fall upon this solemn Day of Thanksgiving, the following Hymn, appointed instead of Venite exultemus, shall be constantly used.
- Morning Prayer shall begin with these Sentences.

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To the Lord our God belong mercies and forgiveneffes, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he fet before us. Dan. 9. 9, 10.

It is of the Lord's mercies that we were not confumed; because his compassions fail not. Lam. 3. 22.

Instead of Venite exultemus, shall be faid or fung this Hymn following; one Verse by the Priest, and another by the Clerk and People. MY fong shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. Pfall 89. 1.

The merciful and gracious Lord bath so done his marvellous avorks: that they ought to be had in remembrance. Plal. 111. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? Pfal. 106. 2.

The works of the Lord are great: fought out of all them that have pleasure therein. Pfal. 131.2.

The Lord fetteth up the meek: and bringeth the un-

godly down to the ground. Pfa!. | down, and shall not be able to stand.

147. 6.

The Lord executeth righteoufness and judgment : for all them that are oppressed with aurong. Plal. 101. 6.

For he will not always be chiding: neither keepeth he his

anger for ever. ver. 9.

He bath not dealt with us after our fins: nor resvarded us according to our wickedness. ver. 10.

For look how high the heaven is in comparison of the earth; fo great is his mercy toward them that fear him. ver. It.

Yea, like as a father pitieth bis own children: even so is the Lord mereiful unto them that fear him.

ver. 13.

Thou, O God, haft proved us: thou also hast tried us, even as filver is tried. Pfal. 66. 9.

Thou sufferedst men to ride over our beads, we went through fire and quater: but thou haft brought us out into a wealthy place. ver. II.

Oh, how great troubles and advertities haft thou shewed we! and yet didft thou turn and refresh us: yea, and broughtest us from the deep of the earth again. Pfal. 71. 18.

Thou didst remember us in our low effate, and redeem us from our enemies & for shy mercy endureth

Lord, thou art become gracious unto thy land: thou haft turned away the captivity of Tacob. Pfal. 85. 1. Tacob.

God bath sheaved us his goodness plenteoufly: and God bath let us fee our defire upon our enemies.

Pfal. 59. 10.

They are brought down and fallen: but we are rifen, and fland upright. Ifal. 20. 8.
There are they fallen, all that

work wickedness: they are cast

Pfal. 36. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall blefs the house of Ifrael, he shall bless the house of Aaron. Pfal. 115. 12.

He Shall bless them that fear the Lord: both small and great.ver. 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Pfal. 107. 21.

That they would offer unto bim the facrifice of thank giving: and tell out his quorks quith gladness.

Ver. 22.

And not hide them from the children of the generations to come: but shew the honour of the Lord, his mighty and wonderful works that he hath done. Pfal. 78. 4.

That our posterity may also know them, and the children that are yet unborn: and not be as their forefathers, a fuitbless and stubborn generation. ver. 6. 9.

Give thanks, O Ifrael, unto God the Lord, in the congregations: from the ground of the Pfal. 68. 26. heart.

Praised be the Lord daily: even the God who belpeth us, and poweth bis benefits upon us. ver. 19.

O let the wickedness of the wicked come to an end: but eftablish thou the righteous. Pfal. 7. 9.

Let all those that feek thee, be joyful and glad in thee: and let all fuch as love thy Salvation, say alway, The Lord be praised. Pial. 40. 19.

Glory be to the Father, &c. As it was in the beginning, &c.

¶ Proper Pfalms.

124, 126, 129, 118. 1 Proper to of onne.

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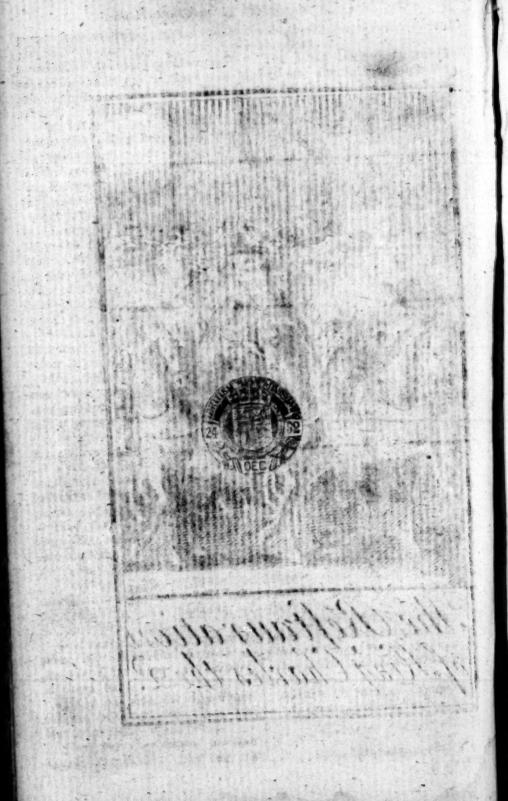
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7 Proper Leffons.

The First, 2 Sam. 19. verse 9. or Numb. 16. Te Deum.

The Epiftle of The Second. Saint Jude. Jubilate Deo.

The Suffrages next after the Greed Shall stand thus :

Prieft. O Lord, shew thy mercy upon us;

Aniwer. And grant us thy falvation.

Prieft. O Lord, fave the King; Answer. Who putteth his truft

Priest. Send him he'p from

thy holy place; Answer. And evermore migh-

tily defend him.

Prieft. Let his enemies have no advantage against him;

Answer. Let not the wicked approach to burt bim.

Priest. Endue thy Ministers

with righteoufness; Answer. And make thy chosen

people joyful. Prieft. Give peace in our time,

O Lord ;

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord,

a strong tower ;

Answer. From the face of our enemies.

Prieft. OLord, hearour prayer; Aniwer. And let our cry come unto thee.

Instead of the first Collect at Morning Prayer, Shall thefe two which follow be used:

Almighty God, who art a ftrong tower of defence unto thy fervants against the face of their enemies; We yield thee

praise and thanksgiving for the wonderful deliverance of thefe Kingdoms from the GREAT REBELLION, and all the mifethereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: Befeeching thee still to continue fuch thy Mercies towards us, that all the world may know that thou art our Savicur and mighty deliverer, through Jefus

Christ our Lord. Amen.

Lord God of our falvation, who haft been exceedingly gracious unto this land, and by thy miraculous Providence did R deliver us out of our miferable confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord King Charles the Second (notwithstanding all the power and malice of his enemies) and by placing him on the Throne of these kingdoms, didft reftore also unto us the publick and free profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us: and to offer unto thee our facrifice of praise for the fame; humbly befeeching thee to accept this our unfeigned though unworthy oblation of ourselves: vowing all holy obedience in thought, word, and work, unto thy divine Majesty: and promifing all loyal and dutiful allegiance to thine Anointed Servant now fet over us, and to his Heirs after him: whom we befeech thee to bless with all increase of grace, honour, and rics and oppressions consequent | happiness in this world, and to crown him with Immortality of the Saints : Even fo, bleffed and Glery in the world to come, for Jefus Christ his fake, our only Lord and Saviour. Amen.

In the End of the Litary (subich . Shall always this Day be used) after the Collect [Weyhumbly befeech thee, Oc. ] Shall this be Jaid avhich next followeth.

A Lmighty God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious Deliverances of thy Church, and in the protection of righteous and re-ligious Kings and States profilling thy holy and eternal Truth, from the malicious Confoiracies, and wicked practices of all their enemies: We yield unto thee our unfeigned thanks and praise, as for thy many other great and publick Mercies, so especially for that signal and wonderful Deliverance by thy wife and good Providence (as spon this Day) compleated, and vouchfafed to our then most gracious Sovereign King Gharles the Second, and all the Royal Family: and in them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Usurpation, and Tyranny of ungodly and cruel men, and from the fad Confusions and Ruin thereupon ensuing. From all thefe, O gracious and merciful Lord God, not our merit, but thy mercy; nor our forefight, but thy providence; not our own arm, but thy right hand, and thine arm, did refcue and deliver us. And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour, and glory, and praife, with most humble and hearty thanks in all Churches

be the Lord our God, who alone doth wondrous things; and bleffed be the Name of his Majesty for ever, through Jesus Christ our Lord and only Saviour. Amen.

In the Communion Service, immediately before the reading of the Epifle, Shall thefe two Colleds be used, instead of the Colled for the King, and the Collect

of the Day. Almighty God, who art a strong tower of defence unto thy fervants against the face of their enemies; We yield thee praise and thanksgiving for the wonderful deliverance of these kingdoms from THE GREAT REBELLION, and all the miseries and oppressions confequent thereupon, under which they had fo long groan-We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: befeeching thee fill to continue fuch thy mercies towards up, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

Lord God of our falvation, who haft been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted rights, our then most gracious Sovereign Lord King Charles the Second, notwithflanding all the power and malice of his enemies; and by placing him on the throne of thele Kingdoms, didft restore also unto us the publick and free profession of thy true Religion

and Worship, together with foolish men: as free, and not our former peace and prospe- using your liberty for a cloke rity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unipeakable goodnels berein, as upon this Day thewed unto us, and to offer unto thee our facrifice of praise for the fame; humbly befeeching thee to accept this our unfeigned though unworthy Oblation of ourselves: Vowing all noly obedience, in thought, word, and work, unto thy Divine Majefty; and promiting all loyal and dutiful Allegiance to thine Anointed Servant now let over us, and to his Heirs after him : Whom we beleech thee to bless with all increase of Grace, Honour, and Happiness in this world, and to crown him with Immortality and Glory in the world to come, for Jelus Christ his fake, our only Lord and Saviour. Amen. The Epifile.

1 St. Pet. 2. 11. EARLY beloved, I beleech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the foul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may, by your good works, which they shall behold, glorify God in the day of vifitation. Submit your elves to every ordinance of man for the Lord's fake: whether it be to the King, as supreme; or unto governors, as unto them that are fent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God,

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of maliciousness, but as the fervants of God. Honour all men., Love the brotherhood. God. Honour the King.

The Gofpel. St. Matth. 22. 16. A their disciples, with the Herodians, laying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. therefore, What thinkest us thou? Is it lawful to give tribute unto Ceelar, or not? But Jesus perceived their wicked-ness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he faith unto them, Whole is this image and superscription? They fay unto him, Cafar's. Then faith he unto them, Render therefore unto Cæfar, the things which are Cælar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

In the Offertory Shall this Sentence be read:

Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. Matth. 7. 21.

After the Prayer [For the whole state of Christ's Church, Ce. ] this Collect following shall be used:

A Lmighty God, and heaven-ly Father, who, of thine that with well doing ye may infinite and unspeakable goodput to filence the ignorance of ness towards us, didst in a most

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extraordinary and wonderful [ manner disappoint and overthrow the wicked defigns of those traiterous, heady, and high-minded men, who, under the pretence of Religion, and thy most holy Name, had contrived, and well-nigh effected, the utter deftruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchfafed to us; fo do we most humbly befeech thee to continue thy grace and favour towards us, that no fuch difmal calamity may ever again fall upon us. Infatuate and defeat all the fecret counsels of deceitful and wicked men against us. Abate their pride, affwage their malice, and confound their de-vices. Strengthen the hands of our gracions Sovereign King GEORGE, and all that are put in authority under him, with judgment and justice, to cut Amen.

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off all fuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treasons and Conspiracies. Be unto him an helmet of Salvation, and a ftrong tower of defence against the face of all his enemies: Clothe them with shame and confu-sion, but upon himself, and his posterity, let the crown for everflourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jefus Chrift our only Saviour and Redeemer; to whom, with thee, O Father, and the Holy Ghoft, be glory in the Church, throughout all ages, world without end. TARLY INC.

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- A FORM of PRAYER with Thanksgiving to Almighty God, to be used in all Churches and Chapels within this Rea'm, every year, upon the Twenty-fifth Day of Odober: being the Day on which His Majesty began his happy Reign.
- The Service shall be the same with the usual office for Holy-days in all things; except where it is in this Office otherwise appointed.
- If this Day shall happen to be Sunday, this whole Office shall be used, as it followeth, entirely.

Morning Prayer shall begin with and declare the avonders that be these Sentences:

Exhort that, first of all, Sup-I plications, Prayers, Interceffions, and giving of Thanks, be made for all men: for Kings, and for all that are in Authority; that we may lead a quiet paths: that his footstops flip not. and peaceable life, in all godliness and honesty; for this is good and acceptable unto God our Saviour. 1 Tim. 2. 1, 2, 3.

. If we fay that we have no fin, we deceive ourselves, and the truth is not in us: but if we confess our fins, he is faithful and just to forgive us our fins, and to cleanse us from all unrighteousness. 1 S. John 1. 8, 9. I Instead of Venite exultemus,

the Hymn following shall be faid or Jung; one Verse by the Prish, and another by the Clerk and People.

Lord our Governor : how Descellent is thy Name in all the world! Pfal. 8. 1.

Lord, what is man, that thou baft fuch respect unto bim's arthe son of man, that thou so regardest bim! Pfal. 144. 3.

The merciful and gracious jefty. Amen, Amen. Ver. 19. Lord hath fo done his marvelbe had in remembrance. Pful. Ghoft;

doeth for the children of men! Pfal. 107. 21.

Behold, O God our defender: and look upon the face of thine Anointed. Pfal. 84. 9.

O bold thou up bis goings in thy Pfal. 17. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. Pfal. 61. 6. & 21. 6.

Let bim devell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve bim. Plal. 61.7.

In his time let the righteous flourish: and let peace be in all our borders. Pfal. 72: 7. 0 147. 14.

As for his enemies clothe them with shame: but upon bimself let

bis crown flourift. Pfal. 132. 19.
Bleffed be the Lord God, even the God of Ifrael: which only deeth wondrous things. Pfal. 72. 18.

And bleffed be the Name of bis Majesty for ever : and all the earth shall be filled with bis Ma-

lous works : that they ought to to the Son : and to the Holy

O shat men would therefore now, and ever shall be s world praise the Lord for his goodness: without end. Amen. As it was in the beginning, is

Proper Pfalms, 20, 21, 101. T Proper Lessons. The First, John. 1. to the end of

the 9th Verfe.

Te Deum.

The Second, Rom. 13. Jubilate Deo.

The Suffrages next after the Creed Shall stand thus :

Prieft. O Lord, shew thy mercy upon us;

Answ. And grant us thy falvation.

Prieft. O Lord, fave the King; Answ. Who putteth his trust in thee.

Priest. Send him help from

thy holy place;

Answ. And evermore mightily defend bim.

Prieft. Let his enemies have no advantage against him;

Answ. Let not the wicked ap-

proach to burt him.

Prieft. Endue thy Ministers

with righteoufness;

Answa. And make thy chosen people josful.

Priest. O Lord, fave thy

people ;

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Prieft. Give peace in our

time, O Lord;

Answ. Because there is none other that fighteth for us, only thou, O God.

Priest. Be unto us, O Lord,

a firong tower;

Aniw. From the face of our enemics.

O. Lord, hear our Prieft.

prayer;

Aniw. And let our ery come

susta thee

Instead of the first Collett at Morning Prayer, Shall be used shis following Collet of Thanksgiving for his Majefly's Levelfon to the Throne:

A Lmighty God, who ruleft over all the kingdoms of the world, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks for that thou wast pleased, as on this Day, to place thy Servant our Sovereign Lord King GEORGE, upon the throne of these Realms. Let thy wisdom be his guide, and let thine arm strengthen him; let justice, truth, and holiness, let peace, and love, and all those virtues that adorn the Christian Profession, flourish in his days: direct all his counfels and endeavours to thy glory, and the welfare of his people: and give us grace to obey him cheerfully and willingly for conscience sake; that neither our finful passions, nor our private interests, may disappoint his cares for the publick good: let him always poffers the hearts of his people, that they may never be wanting in honour to his person, and dutiful submisfion to his authority: let his Reign be long and prosperous, and crown him with immortality in the life to come, through Jesus Christ our Lord. Amen.

In the Bnd of the Litany ( which shall always be used upon this Day ) after the Gollect [We humbly befeech thee, O Fal ther, Ge.] Shall the following Prayer for the King and Royal Family be ufed to a con

Lord our God, who upholdest and governest all things in heaven and earth; Reour hearty thanksgivings for our Sovereign Lord GEORGE, as on this day fet over us by be our King; and for together with him, blefs our gracious Queen CHARLOTTE, his Royal Highness George Prince Wales, and all the Royal Family; that they all ever trufting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after obtain everlasting death and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who, with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. Amen.

Then shall follow this Collect, for God's Protection of the King against all his Enemies,

OST gracious God, who hast set thy servant GEORGE our King upon the throne of his ancestors; We most humbly beseech thee to protect him on the same from all the Dangers to which he may be exposed. Hide him from the gathering together of the froward, and from the insurrection of wicked doers. Do thou weaken the hands, blast the designs, and deseat the enterprises of all his enemies; that no secret conspiracies, nor open violences, may disquiet his reign; but that being safely kept under the shadow of thy wing, and supported by thy power, he may triumph over all opposition; that so the world may acknowledge thee to be his Desender, and mighty Deliverer in all difficulties and adversities, through Jesus Christ our Lord. Amen.

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Then the Prayer for the High Court of Purliament, if fitting.

In the Communion Service, immediately before the reading of the Epiflle, instead of the Collect for the King, and that of the Day, shall be used this Prayer for the King, as supreme Governor of this Church.

D Leffed Lord, who haft called Christian Princes to the Defence of thy Faith, and haft made it their duty to promote the fpiritual Welfare, together with the temporal Interest of their people; We acknowledge humble and thankful with hearts thy great goodness to us, in fetting thy Servant, our most gracious King, over this Church and Nation: Give him, we befeech thee, all those heavenly graces that are requifite for fo. high a truft; Let the work of thee his God prosper in his hand; Let his eyes behold the fuccess of his deligns for the Service of thy true Religion established among us; And make him a blessed Instrument of protecting and advancing thy truth wherever it is perfecuted and oppressed: Let Hypocrify and Profaneness, Superstition and Idolatry, fly before his Face; Let not Herelies and false Doctrines, diffurb the peace of the Church, nor Schisms and causeless Divifions weaken it; but grant us to be of one heart and one mind in ferving thee our God, and obeying him according to thy will: And that thefe Bleffings may be continued to after-ages, let there never be one wanting in his House to succeeded him th the Government of these King doms; that our posterity may fee his Children's Children, and Peace upon Ifrael. So we that are thy people, and fheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. Amen.

The Epifle. 1 S. Pet. 2. 11.

EARLY beloved, I befeech you as ftrangers and pilgrims, abitain from fleshly lufts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of vilitation. Submit yourselves to every ordinance of man for the Lord's fake: whether it be to the King, as supreme; or unto governors, as unto them that are fent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to filence the ignorance of foolish men; as free, and not using your liberty for a cloke of maliciousness, but as the fervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gofpel. S. Matth. 22. 16.

A ND they fent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wicked

nefs, and faid, Why tempt ye me, ye hypocrites? shew me the tribute money. And they brought unto him a penny. And he faith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then faith he unto them, Render therefore unto Cæsar; the things which are Cæsar's; and unto God, the things that are God's. When they had heard these words, they marvelled and left him, and went their way.

After the Nicene Creed, Shall follow the Sermon.

In the Offertory Shall this Sextence be read.

ET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. S. Matth. 5. 16.

After the Prayer [For the whole state of Christ's Church, &c.] these Calletts, following shall be used.

God, the Father of our Lord Jefus Christ, our only Saviour, the Prince of Peace; Give us grace feriously to lay to heart the great dangers we are in by our sinhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly nuion and concord; That as there is but one Body, and one Spirit, and one Hope of our Calling; one Lord, one Faith, one Baptism, one God and Father of us all; so we may her caforth be all of one Heart, and of one Soul, united in one holy bond of truth and peace, of faith and charity; and may with

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for the Twenty-fifth Day of October.

one mind and one mouth glorify thee, through Jefus Christ our Lord. Amen.

RANT, O Lord, we be I feech thee, that the course of this world may be so peaceably ordered by thy govern-ance, that thy Church may joy-fully ferve thee in all godly quietness, through Jesus Christ

our Lord. Amen.

GRANT, we befeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be fo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord Amen.

LMIGHTY God, the fountain of all Wildom, who knowest our necessities before we ask, and our ignorance in asking; We befeech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchfase to give us for the worthiness of thy Son Jefus Christ our Lord. Amen.

THE peace of God, which paffeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jefus Christ our Lord: And the bleffing of God Almighty, the Father, the Son, and the Holy Ghoft, be amongst you, and remain with you always. Amen.

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OUR Will and Pleafure is, That thefe Four Forms of Prayer and 11. Of ele Word, or Son of God, Service, made for the Fifth of November, the Thirtieth of I January, the Twenty-ninth of May, and the Twenty-fifth of October, be forthwith printed and published, and annexed to the " Book of Common Prayer and Liturgy of the Church of England, "to be used yearly on the faid days, in all Cathedral and Collegiate " Churches and Chapele, in all Chapele of Colleges and Halls within both our Universities, and of our Colleges of Eaton and Winchetter, and in all Parish Churches and Chapele within that Part of our "Kingdom of Great Britain called England, the Doppinion of Walcs, " and Town of Berwick upon Tweed Sales one be died

were joined tegether in one voil at to Civen at our Court at St. James's, the Seventh Day of .nouthern October, 1761, in the Pirft Year of our Reign. scripture container's God, and voy man, who truly

of of vielloun signist in By his Majeny's Commande (2) (2) 12201 vation: fo that whatfoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Paith,

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and buried, to reconcile his Father to us, and to be a faguite, but also for actual king and the second s

# a series Ano Res The L C. L. E STAAR

for the Lavence-gette they of Cocheter.

Agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces, and the whole Clergy, in the Convocation holden at London in the Year 1562; for avoiding of Diversities of Opinions, and for establishing of Consent touching True Religion.

### ARTICLES of RELIGION.

I. Of Faith in the Holy Trinity.

one mobile in an aist at

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

11. Of the Word, or Son of God,

HE Son, which is the Word diffethe Pather begotten from everlatting of the Father, the very and eternal God, of one fubitance with the Pathery took man's nature in the womb of the bleffed Virgin, of her fub france : fo that two whole and perfect natures; that is to day, the Godhead and Manhood, were joined together in one Person, never to be divided whereof a in Hone Christ, fivery God, and very man, who truly fuffered, was requified; dead, and buried, to reconcile his Father to us, and to be a facrifice, not only for original guilt, but also for actual fins of men.

III. Of the going down of Christ into Hell.

ty thee, through Joins Christ our

As Christ died for us, and was buried; so also it is to be believed, that he went down into Hell.

IV. Of the Refurrection of Christ.

CHRIST did truly rise again from death, and took again his body with sless, bones, and all things appertaining to the Perfection of Mans Nature, wherewith he ascended into Heaven, and there fitteth until he return to judge all men at the last day.

V. Of the Holy Ghaft.

THE Holy Ghoft, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and reternal God, and is any is an

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VI. Of the Sufficiency of the Holy Scriptures for Salvation.

All things necessary to Salvation: fo that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith,

fary to Salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

TEnefis. Exodus, prabat for sent Leviticus, Numeri, Deuteronomium, Joshua, Judges, hit desputed disk Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The First Book of Esdras, The Second Book of Eidras, The Book of Efther, The Book of Job, The Plalms, of radion . Anna The Proverbagon of from Ecclefiaftes, or Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the lefs.

And the other Books (as Hierome faith) the Church doth read for example of life, and influction of manners; but yet doth it not apply them to esta-blish any Doctrine: such are thefe following:

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The Third Book of Eldras, 17 The Fourth Book of Eldras, The Book of Tobias, the has vo The Book of Judith, b ob nom The reft of the Book of Efther, The Book of Wildom, as doung Jefus the Son of Smach, sait 111d Bartich the Prophety and said the Prigians de rainly talk) bu required:

or be thought requifite or neces. The Song of the three Children, The Story of Sulanna, Of Bel and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees.

> All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

VII. Of the Old Testament.

THE Old Testament is not contrary to the New; for both in the Old and New Teftament everlafting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory Promises. Although the law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of neceffity to be oreceived in any Common-wealth: yet notwithstanding, no Christian man whatfoever is free from the Obedience of the Commandments which are called Moral.

VIII. Of the three Creeds. THE three Creeds, Nicene and that which is commonly called the Apostles Creed, ough throughly to be received and believed: for they may be proved by most certain warrants of holy Scripture: 10 mil 10

IX. Of priginalor Birto Sig. O Riginal Sin Standeth not in the following of Agan (

it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, fo that the flesh lufteth always contrary to the Spirit: and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the luft of the flesh, called in Greek, peompa onenis, which fome do expound the wildom, fome fenfuality, some the affection, some the defire of the fleft, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth conses, that concupiscence and luft hath of itfelf the nature of Sin.

Christian men, nor the Clvil on lo X.la Of Free-will opport

HE condition of man after the fall of Adam is fuch, that he cannot turn and prepare himself by his own natural frength and good works to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ pre-venting us, that we may have a good will, and working with us, when we have that good will.

XI. Of the Justification of Man E are accounted righte-West of our Lord and Hour Jefus Christ, by Pails,

defervings: Wherefore, that we are justified by Faith only, is a most who!efome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of good Works.

Lbeit that good Works, which are the fruits of Faith, and follow after Justification, cannot put away our fins, and endure the feverity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, infomuch that by them a lively Faith may be as evidently known, as a Tree difcerned by the fruit.

XIII. Of works before Justification.

X7 ORKS done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School Authors fay) deferve grace of congruity: yea, rather for that they that are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of fine a good and best

XIV. Of Works of Supercrogation. 7 Oluntary Works, befides, over and above God Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do deplare, That they do not any render unito God as much as they are bound to do, but that they do more for his and her for our own works or lake than of bounder duty ! required :

required: Whereas Chrift faith plainly, When ye have done all that are commanded to you, fay, We are unprofitable fervants.

XV. Of Christ alone without Sin. HRIST, in the truth of our nature, was made like unto us in all things, fin only ex-cept; from which he was clearly void, both in his flesh, and in his Spirit. He came to be the Lamb without fpot, who, by facrifice of himself once made, should take away the sins of the world; and fin (as Saint John faith) was not in him. But all we the reft, although baptized, and born again in Christ, yet offend in many things; and if we fay we have no fin, we deceive ourselves, and the truth is eve erred, even un tou

XVI. Of fin after Baptism.

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TOT every deadly fin witlingly committed after Baptism, is fin against the Holy Ghoft, and unpardonable. Wherefore the grant of repentance is not to be depied to fuch as fa'l into fin after Baptifm. After we have received the Holy Ghost, we may depart from grace given, and fall into fin, and by the grace of God (we may) rife again, and amend our lives. And therefore they are to be condemned which fay they can no more fin as long as they live here, or deny the p'ace of forgiveness to such as truly repent.

XVII. Of Predestination and Election.

Redestination to life is the

tions of the world were laid) he hath constantly decreed, by his Counsel, secret to us, to deliver from curfe and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlafting falvation, as veffels made Wherefore they, to honour. which be endued with fo excellent a benefit of God, be called according to God's purpole by his Spirit working in due feafon: they through grace obey the calling: they be justified freely: they be made fons of God by Adoption: they be made like the image of his onlybegotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy, they attain to everlaking felicity.

As the godly confideration of Predestination and our Election in Christ is full of sweet, pleafant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal falvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious carnal persons, lacking and the Spirit of Christ, to have continually before their eyes the Sentence of God's Predeftination, is a most dangerous downfal, whereby the Devil doth thrust them either into desperation, or into wretchless nels of most unclean living, no everlasting purpose of God, ness of most unclean living, no whereby (before the founda- less perilous than desperation. Furthermore.

Furthermore, we must receive God's Promises in such wife, as they be generally fet forth to us in holy Scripture: And in our doings, that Will of God is to be followed, which we have expresly declared unto us in the Word of God.

XVIII. Of obtaining Eternal Salwation only by the Name of Gbrift.

HEY also are to be had accurfed, that prefume to fay, that every man shall be faved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the Light of Nature. For holy Scripture doth let out unto us only the Name of Jefus Christ, whereby men must be faved.

XIX. Of the Church.

THE wifible Church of Christ is a Congregation of faith-ful men, in the which the pure Word of God is preached, and the Sacraments be duly miniftered according to Christ's Ordinance, in all those things that of necessity are requisite to the fame.

As the Church of Hierufalem, Alexandria, and Antioch, have erred; fo also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

HE Church hath power to decree Rites or Ceremoverlies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary The second second

to God's Word written; neither may it to expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy Writ; yet as it ought not to decree any thing against the same, so besides the fame ought it not to enforce any thing to be believed for necesfity of falvation.

XXI. Of the Authority of General Councils.

Eneral Councils may not be J gathered together without the Commandment and Will of princes. And when they be gathered together (forasmuch as they be an Affembly of men; whereof all be not governed with the Spirit and Word of God) they may err, and fometimes have erred, even in things pertaining unto Godo Wherefore things ordained by them as necessary to Salvation, have nei-ther Strength nor Authority, unless it may be declared that they be taken out of Holy Scripture.

XXII. Of Purgatory.

THE Romin Doctrine concerning Purgatory, Pardons, Worthipping, and Adoration, as well of Images, as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of Ministering in the Congregation.

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T is not lawful for any man to take upon him the Office of publick Preaching, or Mini-

stering the Sacraments in the Congregation, before he be lawfully called and fent to execute the fame. And those we ought to judge lawfully called and fent, which be chosen and called to this work by Men who have publick Authority given unto them in the Congregation to call and fend Ministers into the Lord's Vineyard.

XXIV. Of speaking in the Congregation in such a Tongue as the People understandeth.

T is a thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have Publick Prayer in the Church, or to Minister the Sacraments in a Tongue not understanded of the People.

XXV. Of the Sacraments.

SAcraments ordained of Christ, be not only badges or tokens of Christian Men's Profession; but rather they be certain fure Witnesses, and effectual Signs of Grace, and God's good Will towards us, by the which he doth work invifibly in us, and doth not only quicken, but also frengthen and confirm our

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iniring faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the

Lord. Those five commonly called Sacraments; that is to fay, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being fuch as have grown, partly of the corrupt following of the

but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use And in fuch only as worthily receive the fame, they have a wholfome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as Saint Paul faith.

XXVI. Of the unquorthiness of the Ministers aubieb binders not the effect of the Sacraments.

Lthough in the vilible Church the evil be ever mingled with the good, and fometimes the evil have chief authority in the ministration of the word and Sacraments; yet forafmuch as they do not the fame in their own name, but in Christ's, and do minister by his Commission and Authority, we may use their Ministry both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's Institution and Promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be ac-Apostles, partly are states of cused by those that have know-life allowed in the Scriptures: ledge of their offences: and

finally

finally being found guilty, by just judgment be deposed.

XXVII. Of Baptifm.

Aptism is not on'y a sign of D Profession, and mark of Difference, whereby Christian Men are discerned from others that be not Christened; but it is also a fign of Regeneration, or new Birth, whereby, as by an Inftrument, they that re-ceive Baptism rightly, are graftel into the Church; the promiles of forgiveness of fin, and of our Adoption to be the Sons of God by the Holy Ghoft, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of Prayer unto God. The Baptism of young chi'dren is in any wife to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. Of the Lord's Supper.

THE Supper of the Lord is not only a fign of the Love that Christians ought to have among themselves one to another, but rather is a Sacrament of our Redemption by Christ's death: Insomuch, that to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the Substance of Bread and Wine in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, over-throweth the Nature of a Sacrament, and hath given occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped.

XXIX. Of the Wicked, which eat not the Body of Christ in the Use of the Lord's Supper.

THE wicked, and fuch as be void of a lively faith, although they do carnally and visibly press with their Teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ, but rather, to their Condemnation, do eat and drink the Sign or Sacrament of so great a thing.

XXX. Of both Kinds.

THE Cup of the Lord is not to be denied to the Laypeople: for both the parts of the Lord's Sacrament, by Christ's Ordinance and Commandment, ought to be ministered to all Christian men alike.

XXXI. Of the one oblation of Christ finished upon the Cross.

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THE Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the fins of the whole world, both Original and Actual, and there is none other Satisfaction for fin but that alone. Wherefore the Sacrifice of Masses, in the which it was commonly said, that the Pricht did offer Christ for the quick and the dead, to have remission

of pain or guilt, were blafphe- to be rebuked openly (that

XXXII. Of the Marriage of Priefts.

are not commanded by brethren. God's Law, either to vow the God's Law, either to vow the Every particular or national Estate of single life, or to abstain Chu ch bath Authority to orfrom Marriage; Therefore it is dain, change, a d abolish Cerelawful for them, as for all other mon's or Rites of the Church, Christian men, to marry at their ordained only by man's Authoown Discretion, as they shall r'ty, so that all things be done judge the same to serve better to edifying. to godliness.

XXXIII. Of excommunicate Perfons, bow they are to be avoided.

HAT Person which by open denunciation of the Church is rightly cut off from the Unity of the Church, and excommunicated, ought to be taken of the whole multitude as doth the former Book of of the Faithfu', as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto:

XXXIV. Of the Traditions of the Church.

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T is not necessary that Traditions and Ceremonies be I in all places one, or utterly like; for at all times they have 2 Against Peril of Idolatry. been divers, and may be chang- 3 Of repairing and keeping ed according to the diversity of Countries, Times, and men's 4 Of good Works: first of Fastmanners, fo that nothing be ordained against God's Word. 5 Against Gluttony and Drunk-Whosoever, through his private judgment, willingly and purposely doth openly break the 7 Of Prayer. the Church, which be not repugnant to the Word of God, 9 That Common Prayer and and be ordained and approved Sacraments quest to be miby common Authority, ought | niftered in a known Tongue.

mous Falles, and dangerous other may fear to do the like) common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth D Ishops, Priests, and Deacons, the Contriences of the weak

XXXV. Of the Homilies.

HE fecond Book of Homilies, the feveral Titles whereof we have joined under this Article, doth contain a godly and whol fome Doctrine, and necessary for these Times; Homilies, which were fet forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the Ministers, diligently and diffinctly, that they may be understanded of the people.

1 Of the Names of the Homilies.

F the right Use of the Church.

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Traditions and Ceremonies of 8 Of the Place and Time of his Dorsing one reiesoff aid

Sacraments ought to be mi-

10 Of

to Of the reverend estimation of God's Word.

ri Of Alms-doing.

12 Of the Nativity of Christ.

13 Of the Paffion of Chrift. 14 Of the returrection of Chrift.

15 Of the worthy Receiving of the Sacrament of the Body and Blood of Christ.

16 Of the Gifts of the Holy Ghoft.

17 For the Rogation-days.

18 Of the State of Matrimony.

19 Of Repentance. 20 Against Idleness.

21 Against Rebellion.

XXXVI. Of Confecration of Bi-Thops and Miniflers.

HE Book of Confecration of Archbishops, and Bifhops, and Ordering of Priefts and Deacons, lately fet forth in the time of Edward the Sixth, and confirmed at the fame time by Authority of Parliament, doth contain all things necessary to fuch Confecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whofoever are Confecrated or Ordered according to the Rites of that Book, fince the second year of the forenamed King Edward, unto this time, or hereafter shall be Consecrated or Ordered according to the fame Rites, we decree all fuch to be rightly, orderly, and lawfully Confecrated and Ordered.

XXXVII. Of the Civil Magi-Arates.

the chief Power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclefiattical or Civil, in all

Causes doth appertain, and is not, nor ought to be subject to any Foreign Jurifdiction.

Where we attribute to the King's Majesty the chief Go-verment, by which Titles we understand the minds of some flanderous folks to be offended; we give not to our Princes the Ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Blizabetb our Queen do most plainly testify: but that only Prerogative which we fee to have been given always to all godly Princes in holy Scriptures by God himfelf; that is, that they should rule all Estates and Degrees committed to their Charge by God, whether they be Ecclefiaftical or Temporal, and restrain with the civil Sword the stubborn and evil-doers.

The Bishop of Rome hath no Jurifdiction in this Realm of Lours bayes

England.

The Laws of the Realm may punish Christian men with Death for heinous and grievous Offences.

It is lawful for Christian men, at the Commandment of the Magistrate to wear Weapons, and ferve in the Wars.

XXXVIII. Of Christian Men's Goods, aubich are not common.

THE Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptifts do falfly boaft. Notwithstanding, every man ought, of fuch things as he possesseth, liberally to give alms to the Poor, according to his ability.

XXXIX.

XXXIX. Of a Christian Man's ligion doth not prohibit, but oatb.

Christian men by our Lord Jesus done according to the Pro-Christ, and James his Apostle : phet's teaching in Justice, Judg-So we judge that Christian Re- ment, and Truth.

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that a man may fwear when the S we confess that vain and Magistrate requireth, in a Cause rafh Swearing is forbilden of Faith and Charity, for it be

11 St. p Mother.

#### THE RATIFICATION.

"THIS Book of Articles before rehearfed, is again approved, and allowed to be holden and axecuted within this Realm, by the af-" fent and confent of our Sovereign Lady ELIZABETH, by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberate'y read, and confirmed again " by the subscription of the hands of the Archbishops and Bishops of the " upper house, and by the subscription of the whole Clergy of the nether " house in their Convocation, in the Year of our Lord 1571

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A TABLE of KINDRED and AFFINITY. wherein whosoever are related, are forbidden in Scripture and our Laws to Marry together. S we contain that vair and Manifrase required, into Cavic A Man may not marry bis A woman may not marry with ber Randfather, [band, Randmother, Grandfather's Wife, 3 Wife's Grandmother. 3 Husband's Grandfather. Father's Sifter, 4 Father's Brother, Mother's Sifter, is at , beliand Mother's Brother. 6 Father's Brother's Wife. 6 Father's Sifter's Husband. zeo in failnes bus 7 Mother's Brother's Wife, 7 Mother's Sifter's Hufband, 8 Wife's Father's Sifter. 8 Hufband's Father's Brother, o Hufband's Mother's Brother. Wife's Mother's Sifter. but of the whole Clergy of the Egil regarded adverd Law alund ascent To Mother, Val Litor 100 to 100 Y to Father ovno that ni sheet 11 Step-Mother, 11 Step-Father, 12 Wite's Mother. 13 Hufband's Father. 13 Son. 13 Daughter, 14 Wife's Daughter, 14 Husband's Son, 15 Son's Wife. 15 Daughter's Hufband. 16 Sifter, office markets 16 Brother, all hed o a 17 Wife's Siner, indintal 10 se 17 Hufband's Brother, 18 Brother's Wife Lagrand 81 18 Sifter's Hufband. and 10 A O the Holy Gholk. 10 Son's Daughter, To Son's Son, mud adi 20 Daughter's Daughter, 32 Son's Son's Wife. 20 Daughter's Son, 21 Son's Daughter's Hufband. 22 Daughter's Son's Wife, 22 Daughter's Daughter's Huf-23 Wife's Son's Daughter, 23 Husband's Son's Son, Tound, 24 Husband's Daughter's Son: 24 Wife's Daughter's Daughter. is Of good Works. 25 Brother's Daughter of 25 Brothers Son, who W 10 26 Sifter's Daughter, 10 1 26 Sifter's Son, . . . [band. 27 Brother's Son's Wife. 27 Brother's Daughter's Hufis Of Child along without 5 in 28 Sifter's Son's Wife, 11 10 28 Sifter's Daughter's Hufband, 20 Wife's Brother's Daughter, 29 Husband's Brother's Son, 12 30 Wife's Sifter's Daughter. 30 Husband's Sister's Son.

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18 Of obtaining buttation

